The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 46.—WHOLE NUMBER 982

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, JANUARY 12, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, 8½ " " 4 "
" " HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 4 "

Calendar for January.

13. First Sunday after The Epiphany.
20. Second " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called—The Purification of St. Mary the Virgin.
3. Sexagesima Sunday—Second Sunday before Lent.
10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of LENT, commonly called ASH-WEDNESDAY. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20. }
22. } Ember Days.
23. }
24. Second Sunday in Lent. St. Matthias the Apostle.

Poetry.

For the Churchman.

The Holy Innocents.

We were the first of all
Who shed their blood for Thee;
Before the blessed Paul
Thy martyrs blest were we!
We gave no life of toil,
We called no souls to Thee,
Since, free from every soil,
We died in infancy.
But we received our death
For precious gold and myrrh,
And grateful incense breath,
That first didst minister
Meet honor to Thy name
When born in Bethlehem.
And now, like flowerets, we
Exhale our praise to Thee.

Dec. 28, 1849. G. H. H.

Selected Matter.

(From the Church Review.)

Moehler's Symbolism.

Moehlers's Symbolism is one of the most able and celebrated controversial works that have ever emanated from the Romish Church. It created immense sensation upon its fiist appearance in Germany, in 1832, and in that country passed through five large editions in the course of six years It was hailed with acclamations by Roman Catholics, and attacked with earnestness by the Protestant writers of Germany. Its publication, in a translation, in this country, in the year 1844, has given it importance here, and the fact, that in certain portions of our country, it is a work most likely to mislead active but partially instructed minds, who are in search of a harbor of religious rest, renders a notice of its character and of its style of argumentation, a service demanded by the interests of Catholic truth. We regard Moehler's book as the most dangerous one, in the spells of its Sirenic delusion, that we have ever seen from a Romish controversialist. It has, on its face, an air of candor and love of truth, and of tender regard for those whom it treats as the victims of error and heresy, while, at the same time, it is throughout remarkable for its suppression of the truth, and its unfair statements of the real position of the Romish Church, in matters of doctrine, discipline and worship. Those who are allured to the Romish Church by Moehler's representations of her character and teaching, are doomed to a most cruel disappointment. Instead of finding, as he represents, the beautiful and tender Mother of our New Birth, they will be introduced to a foul and withered hag, ministering in the practice of her witchcrafts, as the pretended Priestess of the Most High—instead of the pure realities of Christian faith, they will be taught the unwarranted inventions of human doctrine which is still ever growing and developing—instead of the simplicity of the holy worship of God through the One Mediator, they will see practically established and made prominent in the sanctuaries of Rome, the idolatrous worship of the Virgin and the Saints.

We purpose to point out some of the concealments and unfair statements by which Moehler has succeeded in throwing such plausible attractions about the Church that he has undertaken to defend. In his very Introduction both this concealment and this falsehood appear. He states falsely, and of course unfairly, the doctrinal standards of the Romish Church. Among these standards, the only ones which he mentions, without reservation, as public confessions of the Romish Church, are the decrees of the Council of Trent. The Catechism, however, was published by direction of the Council of Trent, who left to the Pope the charge of approving and authorizing and publishing it. By him, in accordance with the decree of the Council, it was published. It is designed, as is stated by the Council of Trent, for the guidance of pastors in the instruction of their flocks, and is placed in the hands of the parochial ministers of the Romish Church, as instruction provided for the members of that Church by those to whom the Council of Trent committed the charge of making such provision. Surely, then, this writing *has* symbolical authority in the Romish communion. And most undoubtedly the Romish Church cannot escape from the full responsibility of the Creed of Pope Pius, as one of its symbolical writings. In the Bull setting it forth, it was imposed "*juxta Concilii Tridentini dispositionem*" on all who held benefices in the Romish Church, having the care of souls; it was also imposed on all members of the regular and military orders. Upon all these classes of persons the injunction was laid that, profession of faith should be made "juxta hanc et non aliam formam," "according to this form and no other," "sub poenis *per concilium ipsum* in contravenientes latis," "under penalties denounced by the Council itself against opposers." In the form provided, by authority, for reconciling a convert to the Romish Church, the profession of this Creed, which is recited, in the office, in full, is required of the proselyte. It is in vain to deny, therefore, that the Creed of Pope Pius, is, in the strictest use of terms, the authorized Creed of the Romish Church, and that controvesrsialist deals most unfairly, who denies this creed, as Moehler does, the place of a symbolical writing of that Church. Nor is this denial unimportant. The Creed of Pope Pius is appended to the Nicene Creed as part and parcel of the creed of the Universal Church, and the acceptance of it declared necessary to salvation, it being expressly said, in this creed itself, that all that it contains is "the true Catholic faith, without which no one can be saved." Such a declaration is so shameless, so directly opposed, too, to the decree of the General Council of Ephesus concerning additions to the creed of the Universal Church, that it is an object for a Roman controversialist, if he can, to get rid of the embarrassment which this creed would occasion if he acknowledged it to be a symbolical writing of his Church. And Moehler, notwithstanding the Bull of Pope Pius imposing this creed, in accordance with the decrees of Trent, and under penalties denounced by that Council itself, and notwithstanding the use of this creed in the Romish Church in the reconcilirtion of converts, of whom certainly no more is required than of those born within her pale, and notwithstanding the imposition of this creed as "the true Catholic faith, without which no one can be saved," has not scrupled, in the outset of his undertaking, to cast off the trammels of this unwelcome formulary. He knew full-well that the decrees of Trent were carefully drawn up for purposes of controversy, as guarded statements of Romish doctrine,—not denying any of the errors of faith or practice which are retained in the Romish communion, but giving the most plausible accounts of them, which ingenuity could furnish, and leaving out of sight the strong views of doctrine and the abominations of practice, which, to this day, constitute the popular teaching and the authorized worship of that corrupt communion. Moehler has therefore planted himself exclusively upon the Trentine decrees, and would fain have his readers believe that when he has given the Trentine statements of doctrine, he has presented a full view of the teaching and practice of the Romish Church on the points in question.

This arbitrary exclusion of authorized standards of faith and offices of worship for which the Romish Church is responsible, runs through the whole of his book, and makes his representations of the Romish Church the mere trickery of a huckster, who shows the fair and sunny side of the fruit he offers for sale, while he studiously conceals the rottenness, which is eating into the core. And yet, while Moehler denies the symbolical authority of the creed of Pius, he admits, when it suits his purpose, the symbolical character of other papal determinations. He says, in a note, (p. 117,) "Popes Pius V. and Gregory XIII, have condemned the following propositions," which he quotes, and then adds, "the opinion put forth in the earlier editions of this work, that the doctrine of the *donum supernaturale primi hominis*, though generally received among theologians, and grounded in the whole Catholic system, had not, however, received a formal sanction from the Church, must now be corrected." The determinations of Popes, then, are symbolical authority, when they advance Moehler's ends, but not so, when, as in the Bull of Pope Pius IV, setting forth his creed, they thwart those ends. The *animus* of Moehler as a controversialist and his unscrupulousness are here most plainly shown. The note, above quoted, admits also, that doctrines not formally sanctioned by the Church, though generally received by theologians, may be "*grounded in the whole Catholic system*," an admission fatal to the great effort of Moehler's book to set forth the decrees of Trent as the only standard of Romish treachery. How a note, so completely exposing himself, found its way into his book, we are at a loss to determine.

In connection with his partial and insufficient delineations of the Romish Church, Moehler most studiously seeks to conceal the true position of the English Church, and to cover it, most unfairly from view, by crowding it into an obscure, scarcely-noticed place among the Calvinistic sects. The *thirty-nine articles* forsooth, are all that he knows, or chooses to recognize, of the formularies of the English Church, and through the whole of his book he slurs over the English Church, as if he were afraid that the very mention of it would bring it into a dangerous prominence, as if he feared that a glimpse of her Apostolic and Catholic Constitution would, at once, expose to his readers the vanity of his hard attempt to identify the schismatic position of Rome and her Pseudo-Catholicity with the true and genuine Catholicity of the Ancient Church, as if the mere presentation of the queen, in her simple, majestic beauty, would, at once, confound the pretensions of the upstart, in the meretricious attire of Trent, who would fain show herself in the true dignity of the ancient Apostolic line. Let those who are captivated by Moehler's glowing pictures of unity, and truth, and Catholicity, apply these very pictures to the Church, which he has studiously kept in the background; and also to the real condition of that Church, as she is seen in her every day life, which he has presented only in the cautious, nicely-worded decrees of Trent, and they will be at no loss to discover, at once, the trickery of Moehler's whole style of argumentation, and the truest home of Catholicity, which is now to be found upon earth.

But we proceed to exemplify, by some particulars, his style and mode of argumentation.

Of original sin, justification and sanctification, and the teaching of the Romish Church and Protestant Confessions on these subjects, Moehler treats at length. To pursue his reasoning on these doctrines would take us too far from our present more immediate object, though we may, at a future time, enter into a somewhat extended examination of these points, in reference to his statements and reasonings. We remark, however, upon what he says, about justification, that his own statements of the Romish doctrine on this subject, show the insufficiency and error of the doctrine, as defined by the Council of Trent. Moehler declares the identity of justification with inherent holiness, and denies that the justification of the sinner before God is the forensic act of his acquittal. Justification, with him and the Romish Church, is making just, and so making just that sin is "extirpated," while nevertheless, there is the inconsistency of admitting, as he expressly does, that (p. 192) "the sinfulness in concupiscence," which in justification "is removed as it is driven from the inward to the outward man," "*survives*" nevertheless "as the consequence and the chastisement of sin, and withal as a temptation, which may conduce either to the more exalted glorification of the soul, or its relapse into the deepest fall. In the former case it summons us to struggle and to victory, and to the confirmation and expansion of virtue, in the latter, it can easily surprise the inattentive and draw him into its toils, or penetrate into his inmost soul." Truly, when such a principle as this remains, though only in "the outward man" yet struggling to find its way to the "inmost soul," and capable of doing so, there has been a strange EXTIRPATION of sin. And yet Moehler says of SUCH a justified person (p. 192) the "Catholic Church" "cannot find any further traces of sin in man, so soon as his spirit has been averted from the creature, and hath turned to God." Such a justification we should not call any more complete than Moehler can see in the justification of Calvinists and Lutherans, when, speaking of Calvinistic and Lutheran saints, he says (p. 197) "a singular saint, forsooth, who seeks his own interest, and not Christ's glory! Equally strange is the combination of ideas, when we are required to conceive an immodest or avaricious saint; for, according to the laws of logic, the predicate destroys the subject." But equally strange, most assuredly say we, is that combination of ideas, which requires us to believe that sin is *extirpated*, while, nevertheless, it is so in the system, that there is imminent danger of its penetrating to the inmost soul. And yet this is Romish justification, according to the statement of this most plausible advocate. How different, how truly complete, is that view of justification, which is presented by the Catholic Church of England and America, which at once declares the completeness of justification on the part of God, without compromising the interests of holiness, or denying the plainest facts in the spiritual history and condition of regenerate man. This view of justification declares it to be a forensic act on the part of God, acquitting the sinner and receiving him into favor, while, at the same time, in the declaration that this justification is granted to none, but those who possess a lively or fruitful faith, which works by love, and purifies the heart, it shows that the gift of justification is inseparable from that of the Sanctifying Spirit. It does not, as the Romish Church does, *sink* the act of deliverance from condemnation in the act of imparting the principle of holiness, but gives due and distinct importance to each of these gifts, or rather, presents them clearly as the two-fold aspect of that one gift of the Spirit, who, at the same time, justifies, and imparts to the justified the principle of sanctification. It does not mar the gift of God, but sets it forth in that distinctness of each of its parts, and yet that inseparable conjunction of the parts, which show its completeness and its beauty. And then that "infection of nature," which "doth remain, yea in them that are regenerated," it acknowledges, as a plain fact of spiritual history open to observation, as well as declared by revelation, and from these remains of concupiscence, it deduces that struggle which is described in Scripture, as the great conflict of the Christian life, in the gradual advancement of Christian sanctification.

Did the limits of our article allow, we would like to bring the searching light of Scripture to bear upon these two systems of justification, and show how completely the Romish system removes from view, and merges in sanctification, that justification which the Scriptures ever connect with sanctification, and yet do not confound with it. We would like to show also the superiority of the true system in its influence of holiness. There is a curious specimen of Moehler's style of philosophizing, however, in his remarks on justification, which we cannot forbear noticing, especially as it illustrates his systematic concealment of the true ecclesiastical position of the English Church.—He says, (p. 188,) "It is worthy of remark, that, the Protestants conceive justification to be a thing chiefly external, and the Church to be a thing chiefly internal, so that, in either respect, they are unable to bring about a *permeation* of the inward and the outward. The one, however, determines the other; for, as they consider not justification to be internal, the Church, according to their system, could not become external. When justification is not the inmost property of man, it is then too weak to possess the power to produce a complete effect, and to throw out the invisible into the visible, and consequently to make the inward Church simultaneously and indubitably an outward one. Hence that painful oscillation between the invisible and visible Church, because justification was not conceived to be an internal thing." This is a piece of philosophizing more subtle than solid. The same style of reasoning might be adapted to any conclusion, according to the fancies of those who should adopt it. Thus we might retort upon Moehler in his own strain, that the Romish system of justification is so *inherent*, that it could never make its way out into visibility, and, on the other hand, that an external justification is, in its own nature, more adapted to an external Church, than one that is internal, which would be most apt to seek its own kind. We should, indeed, be ashamed to use such reasoning except as the child's play of philosophy; but yet, it is as good, as grave, as valid, as that to which we oppose it, being in the very same view of fanciful puerility. But such unsubstantial gossamer philosophy is not unusual with Moehler, who often surrenders himself to an ingenuity that degenerates into inanity, while it talks with all the gravity of the deepest wisdom. We have noticed this tendency of his, to talk nonsense in the tones and big words of philosophy, because it is, in him, really the artifice of a superior mind to entrap those who are captivated by what they think deep, simply because it is unmeaning or unintelligible, or in the pompous attire of philosophy. In fact, the above piece of philosophizing utterly disappears before a presentation of the real truth of the case. The justification which we receive from God, is, according to the teaching of the English and American Churches sealed, and conveyed, and made visible, through the Sacrament of Baptism, a Sacrament over which the Spirit presides, and which the Spirit invigorates. So that the visible Church, to which Baptism admits us, and the conveyance of justification to the soul, are both clearly recognized in the teaching of the English Church on the subject of justification, and the presentation of this teaching by Moehler would have left no room for the piece of fanciful philosophy upon which we have remarked.

We pass to Moehler's remarks upon the Sacraments. In these, he shows an unabashed recklessness of assertion, when he says that the institution of seven sacraments by Christ, is in accordance with Scripture and the well founded tradition of the Catholic Church, and also of the Greek Church; when it is notorious and capable of demonstration, that the doctrine of the seven sacraments, as now taught by the Romish Church, was an invention of their schoolmen of the Twelfth Century, and opposed to the whole teaching of the Ancient Catholic Church on this subject, as has over and over again been shown by the opponents of the Romish doctrine. Indeed Casssander, one of the Romish theologians, asserts, "you will hardly find any one of the writers, before Peter Lombard, who maintained any certain and definite number of sacraments," the word sacrament being often applied, during the first eleven centuries, not merely to the two sacraments instituted by Christ our Lord in the Gospel, but to any sacred rite or object. But this cool assumption of facts, which the history of our Church disowns and disproves, is very usual with Moehler: thus he says (p. 254,) "the Protestants, with their wonted arrogance, have rejected the dogma of purgatory, *so well founded as it is in tradition*," when writers of the Romish Church, as Cardinal Fisher and Alphonsus a Castro have admitted the "Aliquandiu purgatorium incognitum fuit, sero cognitum universæ Ecclesiæ," and "usque ad kodiernum diem, purgatorium non est a Græcis creditum." And the whole tenor of the prayers for the dead in the Ancient Church, as well as the teachings of its earliest writers on the state of the departed, show that purgatory was a doctrins wholly unknown and unrecognized. In comparison with the arrogance of this assertion of Moehler, the highest "arrogance" he could attribute to "the Protestants" is modesty. Again, with the same coolness and seeming *naivete*, he asserts (p. 310.), "According to the clear declarations of Christ and his Apostles, *and the unanimous teaching of the Church*, attested by the immediate followers of our Lord's disciples, Catholics firmly hold that in the sacrament of the altar Christ is truly present, and indeed in such a way that Almighty God, who was pleased at Cana, in Galilee, to convert water into wine, changes the inward substance of the consecrated bread and wine into the body and blood of Christ." He refers for the maintenance of this assertion to the Council of Trent, as in vain would he appeal for its substantiation to the testimonies of the Ancient Church. Again, he says of transubstantiation (p. 320.), "This doctrine, which most undoubtedly was at all times prevalent in the Church, though at one time more clearly, at another less clearly, expressed, according as occasion seem to require, was, in the Middle Ages, laid down as a formal dogma." These are specimens of the insidious manner in which he weaves into the texture of his plausible statements of Romish doctrines the most palpable misstatements of the teaching of the Ancient Church, and thus seeks to obtain for Romish doctrine a support from reference to the Ancient Church, which the slightest examination of testimoners would sweep away.

But to return to Moehler's view of the Sacraments. He does not fairly and fully represent the Romish views of the *opus operatum* of the Sacraments, as that view is brought out even by the Council of Trent. That Council teaches expressly * that attrition, which, it says, is "imperfect contrition," and is the act of a person who has not the Holy Ghost "indwelling," is, nevertheless, sufficient to dispose him to obtain the grace of God in the sacrament of Penance. Here, certainly, the efficacy of sacraments, without a religious disposition that comes up to the requirements of God, is taught. And, throughout, in his view of the seven sacraments, Moehler represents them as means of permeating the whole "earthly being" of man with "the heavenly element," and as being insufficient for this purpose, unless they are seven in number, and applied at the beginning, middle, and end of our human existence. He represents them as extirpating, casting out sin, which yet ever seeks to return, and needs, at last, to be finally ejected, in spite of all previous expulsions, by Extreme Unction (p. 289.), "and this, especially in the approaching dissolution of the bond between body and soul, never fails of its effect." Does not this teaching subject the whole life of man to a series of charms which are declared to be most effective, but which, must, nevertheless, be constantly used, and at last consummated by a charm, which finishes an extirpation that is said, notwithstanding, to have been wrought by those which preceded it, while the utmost co-operation that is absolutely necessary in man, is that "imperfect contrition which is called attrition." Such is the system of sacraments, upon which Moehler expatiates in the most glowing terms. As usual, he leaves out of view the teaching of the English Church, which sets forth the two sacraments ordained of Christ our Lord in the gospel as efficacious instruments of divine grace, but whose efficacy to individuals is made dependent upon their possession of faith and repentance. upon their sincere endeavors to appropriate and carry out in their lives the grace proffered them in the sacraments. Tbis view represents the sacraments, not as charms, which extirpate and yet do not extirpate sin, but as means by which the Divine Spirit furnishes the grace which actually eradicates sin, and causes the growth of holiness in those who, under His guidance, are walking in the way everlasting. It takes the appointments of Christ, as He has delivered them, and holds them to be sufficient, and strives to value and use them as those who must give account of the talents entrusted to them, and does not, in a presumptuous spirit of rationalism, crowd the life of man with a series of imagined charms, which, in reality, cause him to relax his faithful endeavors in the work of his sanctification.

[To be Continued.]

* Sess. XIV., Cap. IV.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XVI.—A UNITY IMPOSSIBLE.

(Continued.)

If it be said, that for a Presbyterian minister to submit to Episcopal ordination, would be to recognise re-ordination, I answer that the objection, while it does not affect the laity in the least, is not an objection of principle even on the part of the clergy, because Presbyterians have never held ordination to be of so sacramental a character, that they should shrink from its repetition for the sake of a thing so holy as unity and brotherhood. It is known that the Genevan Church itself has, in several instances, laid hands on clergymen of the Church of England removing to Geneva, regarding their act as of the nature, perhaps, of a local commission, such as it is pretended that Barnabas and Paul received at Antioch, to exercise their ministry in the locality and sphere to which they had come. There have been instances even in New England, where this species of ordination has been, in other days, conferred on ministers of the Church of England. This, I am well aware, is not a valid vindication of Episcopacy, in imparting her orders to ministers returning to her bosom from other denominations; yet it has more than the force of the argument *ad hominem*, because it takes the objection out of the mouth of the objector, before it has been made, by showing that Presbytery has really no conception of the matter that would render re-ordination itself either sacrilegious or sinful. But the whole reasoning, I admit, is intended to provide for an extreme case, a case not likely to exist, of a scruple based upon principle, against the repetition of a sacramental ordination; and the only inference we wish to draw from this species of reasoning is, that the cause must be admitted to be good, which can cover apparent exceptions and actual extremes. For the sake, then, of Unity, the lost but priceless pearl of Christendom, I could see that the Presbyterian, and even the Presbyterian clergyman of the most straitest sect, might return to the bosom of the Church from which he came out, without the surrender of principles, and without a scruple or suspicion as to the validity of her ministerial functions. In fact, the remarks that I have just made, supposing a tenderness or scruple on the apparent repetition of ordination, have been, perhaps, unnecessary; as it is understood, since the late controversy in New York, and the later numbers of the Princeton Review, that the last strong hold of Old School Presbyterianism has itself surrendered to the Congregationalists, and that the sacramental character of ministerial ordination, through a line of ordainers reaching back to the Apostles, is for ever abandonod. And it is well. It will make the way the easier for your clergy and laity to come back into the Church. When your laity get to understand, that every five or seven good men may come together, form a congregation, and ordain one of their members as their minister, and that this ordination would be as valid as if the whole company of the Apostles had laid their hands upon his head; and when your clergy get to understand that this is all the inherent virtue, grace, or charm of *ordination*, they will find it all the easier to give up so cheap a luxury, and to return into the Church. The Church owes something certainly to Doctor Potts. His reasonings, and his cheapening the ministry, have driven already at least three clergymen that I have heard of into the Episcopal Church. The Church will owe something also, we are certain, to the gentlemen of the Princeton Review, to which we look for similar results. "The authority to call the ministry is primarily in the whole Church. . . . The power belongs in all its vigor *to the people*; and *they can originate as valid a ministry as ever was made by Presbytery or Prelate.*" (Princeton Review, 1844.) Surely after this, Presbyterians may return to the Church from which their fathers went out; and their ministers will be sure to come back to her for an unction that speaketh better things of their order and their honor, than the Princeton Review.

On the other hand, as to Churchmen surrendering Episcopacy, possibly some few might do it without the surrender of principle; but, almost universally, they feel a living confidence that in the Episcopacy are involved the preservation of the faith, the perpetuity of the ministry, the purity of the sacraments, the existence of the Church, and the hereditary title to the promises of Christ. A fundamental principle would be at once surrendered, and the heart would never know a moment's ease. They conld not feel that they were in the old church that had been from the beginning. But that Presbyterians could recross the barrier, which only their own hands have erected, and come back to the ancient church, and still be sure that they were "God's husbandry," that they were "God's building;" and the giving up mere *personal feeling* for the sake of doing all in your power to arrive at universal unity, would be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Listen to the groanings of His pure spirit, in the night that is to be so much remembered, "that they all may be One, as thou, Father, art in me, and I in thee, that they may be One in us; that the world may believe that Thou hast sent Me," and say, whether the sacrifice would not "be a sweet savor unto God," and even the slight error forgiven, if perchance it were an error, committed for the sake of binding the bleeding members of His Body upon earth together. Even parties in politics make concessions for less noble ends, and there is a charm in the watchword, "Union *for the sake of* the Union." And if we are to believe the story, Presbyterianism, in the first or second centnry, was universally surrendered, rather than retain it at the expense of Unity.

Then there was another question—Does the faith, or doctrine, that I have received from those before me and around me, hold out to me the hope that it shall be ever universal? Is it likely that the Westminster Confession of Faith shall be the faith of all the earth? Is it not too intellectual—too metaphysical—too extensive in its area? Is there not too much said in it, and said too positively, of the deep things of predestination—free will—foreknowledge—decrees—reprobation—personal election of angels, men, and infants—limited redemption—effectual calling—perseverance in grace? Be all this so—be these the secret and unseen pillars of God's very throne, the hidden springs by which he moves the universe—whether they be or not, is not now the question—but are these points, which are so delicate, and full of difficulty, and so unfathomably deep, requiring the highest metaphysical acumen, either to believe or to defend them, of such absolute necessity, that they must be embodied, and propounded to the human race, as the symbol of the Christian faith? Is it likely, is it even possible, that the whole world, "from the least to the greatest," shall reach the conclusions of the Westminster Assembly? The very question imposes the silence of DESPAIR! Calvinism can nowhere retain the ground that it has gained, much less can it make new advances, or add new territories to its domain. It is said to be a fact, that while the population of New England has steadily increased, and has been doubled and quadrupled, the number of members of the Calvinistic congregation, diluted as that Calvinism is, is not greater now than it was a century ago, while innumerable isms have prepared her distracted communities to become, either a blind prey to the meshes of Popery, or an enlightened acquisition to a more ancient and Catholic Episcopacy.

In the now distracted condition of "those who profess and call themselves Christians," we need a creed for binding us together that shall be infinitely *simple*. And what can we find, or what could we invent, that shall be more simple than the Apostles' Creed, the identical creed of the ancient Catholic and the present Episcopal Church? But the Presbyterian communion has fallen into the same snare of creed-making with that of Rome. As the Council of Trent nndertook, for the first time in the history of Churches, to define metaphysically the presence of Christ in the Supper, so the Council of Westminster, in the same century, undertook to define with intellectual accuracy the deep mystery of predestination and free will; and the error of both has consisted in "prying into those things which are not convenient; and binding the understandings of men with systems too minutely detailed, too tightly drawn, too metaphysically nice, and by conseqence too difficult for universal agreement.

The great number of the articles of the Trentish council, with the terrible anathema on any one who shall call any one of them in question, have no counterpart on earth, except in the multitude of points in the Westminster and other Calvinistic confessions of the same age, any one of which points, if denied, or undermined, would involve all the others in its fall. Both creeds are too large—both are too severe—both have "intruded into those things they have not seen"—both are too positive upon points never heard of in the Church's creeds before—and both are daring accumulations on the Ancient Faith; and to look at either—Trent or Westminster—one would feel safe in declaring *a priori*, that whenever they exist, well-informed minds and well-trained hearts would throw them off, and seek continually for a change, and that for the creeds, they *never could* be universally accepted. It is carrying legislation too far. It is despotism. Mind cannot brook it. Man will not bear it. Geneva was uneasy under the yoke, and broke it from her neck. Rome is uneasy too, and is breaking hers. Holland, Germany, New England, nations, have done the same. But in England, and wherever Episcopacy exists, where man and mind have been free, the people are contented with the ancient faith, the yoke that is easy, and the burden that is light, the happy medium between the too much and the too little, a faith worthy of the age of inspiration, and worthy the illustrious name it has borne from the beginning, of THE APOSTLES' CREED.

Nor is this merely an *a priori* apprehension. Look at the actual result. Fortunately for us, time has on both these systems made a long and fair experiment. Rome led the way. Westminster followed. Rome, for a thousand years, has been urging her never-settled, and still accumulating, creed upon the Christian world. Has she succeeded? No. From the utterance of her very first dogma, claiming supremacy, to the publication of her last, by which the *sine labe concepta* is to be added to the honors of the Blessed Virgin by Pope Pius IX., and is to be incorporated as a new article into the Creed of Rome, she has been nobly and successfully resisted. Sixty millions of Catholics in the East, in communion with the sees of Constantinople and Jerusalem, from the very first, as they do still, disdained her pretensions, while on the West, England especially, and even France, and Portugal, and Spain, contested, and still, to an important extent, contest, the encroachments, while millions of her followers are either ignorant of her real faith, or they hold it in convenient senses of their own, without the least fear of a whole universe of cardinals and popes. *Rome has made her experiment.* Up to the time of her first pretension to the claim of sovereignty, the Church was One, and the faith universal. But the creed of Rome that now is never was universal, and all her nations are darkened and doluged with unbelief. Intellectually, or so long as man shall reason—and morally, or so long as man shall enjoy the lights and rights of conscience—and religiously, or so long as men shall have the Holy Scriptures in their hands—it is impossible that all men shall embrace the tedious details of Romanism.

Equally marked have been the fate and the failure of Presbytery. Three hundred years it has run on, and the tides and the winds have been with it. Yet it has answered the destiny which its framers intended. It is farther from the goal than the day it entered, amidst the shouts of Geneva and Germany, upon its course. Its creed, like that of Rome, has required continual patching and refitting, and with every new piece inserted in the old garment, the new hath taken from the old, and the rent hath been made worse. I am probably quite within the proper estimate, in supposing that in the Presbyterian sects, there are at this moment thirty millions of Unitarians, Universalists, and Pantheists, and that from fifty to one hundred millions who have received its Baptism have gone into eternity "denying the Lord that bought them with His blood." And, even in the last stronghold of Old School Presbyterianism, perhaps the man cannot be produced who would subscribe the "Confession of Faith," in the bold and manly sense intended by its framers. The whole body is in its opinions dismembered, and is dismayed at the results of its own experiment. There is not left in Europe, and perhaps scarcely here, a solid nucleus, to the vaporous body; but in its eccentric orbit, whirling alternately through the extremes of heat and cold, it loses by expansion and evaporation in the high temperature of its revivals, and loses still further by contraction as it passes next into the freezing aphelion of intellectual speculations. That denomination, which three hundred years ago was one, and which, from having been nursed in *a* church before her, had caught the Church's accent, and answered the congregational schismatics like a church itself, that stood as a giant oak, which nothing but omnipotence itself could blight, we now soon behold rent and scattered, like the oak's leaves in winter. She now presents no point of unity to her scattered and dejected members; much less, in the ears of the world without, can she raise among her legions the rallying watchword—We are one.*

* John Angell James may be regarded as a sort of mouth-piece of Sectarism in England, and from an address of his, delivered last year, before the "Evangelical Alliance," or "the friends of Christian Union" in Edinburgh, I make the following extracts:—

1. "It will be asked, what kind of Union it is that we are seeking and endeavouring to form; and to this question we reply, it is not an amalgamation of the different religious bodies, though even of this we need not quite despair, after what has lately taken place in Scotland—that land of secession and disruption, as it seems to be—in the coalition of two separate bodies of professing Christians."

Sectarianism, then, is an incurable evil! The religious bodies are never to be amalgamated! But, oh, Mr. James! how could you be so cruel? One might have supposed that you, a Congregationalist, at such a meeting, and for such a purpose, and in Scotland too, would have passed by the opportunity of such a threat at Presbyterian Scotland—"*that land of secession and disruption, as it seems to be!*"

The speaker proceeds—

2. "Much less is it the object of the Evangelical Alliance, to create the real and essential unity of the Church of Christ · that has been arranged in the councils of Eternity. The will of man can neither make nor unmake this. We are, and must be, members one of another, even in spite of ourselves. There is but one Church; there can be but one. Wrangle as we will, we cannot wrangle away from each other. We cannot tear ourselves from each other, but by tearing ourselves from Jesus Christ, and, blessed be God, there is a power which will prevent this."

O, Mr. James! you cannot keep out your Calvinism even from a "Christian Union!" "Arranged in the councils of eternity!" "We cannot tear ourselves from each other but by tearing ourselves from Christ, and, blessed be God, there is a power which will prevent this." So, "wrangle as we will, we cannot wrangle away from each other." Was ever more bare-faced Antinomianism uttered? Is this the invisible Church, and the spiritual unity, or unity in spirit, that we hear of? Does it satisfy the longing heart? No, no; hear Mr. James again:—

4. "Our object, then, is not to *create* essential unity, but to *manifest* it—to make our union visible to the world. And what consistent Christian must not desire this? Who can look without deep concern upon the present state of the Christian Church, agitated by controversy, torn by faction, and rent by schism? Who can witness without grief her broken unity, her tarnished beauty, her shattered frame, her wasted energy? Who ought not to unite in repairing all this, to rescue Christianity from the taunt of the infidel, and Protestantism from the boasted triumph of the Papist?"

So spiritual unity is after all unsatisfactory. Mr. James wants to see it made "*manifest*," and "*visible*," and "*Christianity rescued from the taunts of infidels.*

But Mr. James is a sanguine man; is he sanguine on this topic? Let him speak once more for himself.

"My reverend brother has cautioned us against idolizing our organization as an Evangelical Alliance. The warning is seasonable and salutary. We are not so to identify the cause of Chrstian union with this attempt to promote it, as to suppose that the former could not exist without the latter. This may not be God's method ol bringing about the great object we have in view. He may not so far honor us as to accept our plan; still the cause will not ultimately fail. Another and a happier generation *profiting by our mistakes*, yet stimulated by our example, will take up again the subject, and do more and better than we have done," &c.

Yes, Mr. James, now you are right, it "may not be God's method of bringing about the great object you have in view." You can only know what that method is, by what you call "another and a happier generation," not in the future, as you suppose, but in the past, when "they that believed were all of one mind," not "profiting by your mistakes," as you express it, for they were the days of

Thus have the results more than made good the bodings of the thoughtful and far-reaching minds of other days. Melancthon foresaw it, and foretold it. Papist and Presbyterian have gone too far. Both have carried out too far the doctrine of development. Both have prescribed too much to be believed. Both have indulged too far in mingling philosophy with faith. Both have filled the continent of Europe with a scepticism that is but the natural goal of the human mind, when it has once by a mighty effort cut itself adrift from some dark dogma, abhorrent to reason, and incompatible with the nature of God. Both seem to have nearly run their course. Both have failed, after a fair experiment, to make any approach toward conciliation of parties, and the restoration of Unity. And unless we can find some witness, sitting by the while in sackcloth, and preserving, as on a table of stone, the faith of the first ages, we must give up the heritage of God to the demon of discord and misrule, and mark the prayer of Him, whom, it had been said, the Father heareth always, as *the unanswered prayer*, and His promise that the gates of hell shall not prevail against His Church, as *the unaccomplished promise*. Forlorn is the hope that Presbytery offers, and dark is the alternative held out by Popery; for from them both, we can gather but the one idea, of—A UNITY IMPOSSIBLE.

ONE OF THREE HUNDRED.

For the Churchman.

"Who made the flies?"

Dear Mr. Editor:—In a few cases of secessions from our ministry to the Romish Church that have occurred, I have taken much pains to ascertain as fully as I could, the motives which led to them, and all the circumstances under which the secessions took place. My inquiries have in all cases reminded me very strongly of the following anecdote related by St. Augustine in his first Homily on St. JOHN'S Gospel:

"Let not then any one beguile you, should you perchance be teased by the flies. There have been those whom the devil has mocked and caught with flies. He has made use of flies to deceive them just as fowlers put flies in a trap to deceive birds that are in quest of food. A person was once suffering from the annoyance I have mentioned; the flies were teasing him. In this plight a Manichee* finds him. The man began to protest that they were an intolerable nuisance, and that he hated them with all his heart. The Manichee immediately put the question, 'Who made them?' The man annoyed as he was, and out of all patience with his tormentors, did not like to say, (though he was a Catholic) God made them. 'If God did not make them,' continued the other, 'who did?' 'Truly,' replied the man, 'I believe the devil made them.' The Manichee without a moment's pause, replied,—'If the fly be the workmanship of the devil, as your good sense, I see, leads you to acknowledge, who made the bee, which is a trifle larger?' The Catholic durst not say, God made the bee, and did not make the fly, for the one joined hard upon the other. Well, from the bee he brought him to the locust, from the locust to the lizard, from the lizard to the birds, from the birds to the sheep, thence to the cow, thence to the elephant, and last of all to man: and persuaded him that man was not made by God. Thus the poor wretch, being tormented by the flies, became himself a fly, and so the property of the devil; for Beelzebub, it is said, means Lord of flies."

In all the cases that have come within my knowledge the clergyman had been trying to introduce some opinion, practice, or usage, which was *not* "according to the Doctrine and Sacraments and the discipline of Christ, as the Lord hath commanded, and *as this Church hath received the same*" in its written formularies and established usages, and found the Church not willing to receive them—they encountered opposition, experienced a coldness, and a want of countenance and support in this effort. The question then seems—not unfrequently suggested by a Papist—Whence comes this opposition, this coldness, this want of sympathy? Who is it that opposes you? Why, of course it is the Episcopalians; they oppose this notion or usage. Well, says the tempter—if, as your good sense leads you to see, the Episcopalians oppose this opinion or usage, which nevertheless, you are thoroughly persuaded is catholic and true and useful for edifying to the Church; who let me ask you to consider,—who, opposes the use of images, prayer to the saints, the worship of the Virgin Mary, the real corporeal presence in the Eucharist, and witholding the cup from the laity, indulgences, purgatory, masses for the dead,—and finally, who opposes the supremacy of the Pope, and the spread of the Catholic Church? And thus the poor priest "annoyed" and "out of all patience," because he could not bring the Church to what, by his ordination vows he was bound not to attempt to inculcate or put in use, is first led to disregard the testimony of the Church, and to admit the opposite of her teachings and usages to be true in some point which perhaps she has not regarded as essential or positively prohibited. The same disregard is extended to matters that are essential and positively prohibited, and he is in the embrace of the enemy before he is aware.

In these remarks I by no means intend to say that the usage or opinion with which these men have begun this tangential course, was positively prohibited by the Church, or was in itself essentially wrong. But it was not according to the Doctrine, Sacraments, and Discipline of Christ *as this Church hath received the same*, in her written formularies and in her established and approved usages. And the opposition which they have encountered has generally been from the people of the Church, rather than from the Church herself acting in her official capacity. And certainly one is bound by unwritten usages, which are generally allowed and established, so far at least as not to disturb the peace of the Church, or endanger its unity by any departure from those now in use, or by the introduction of new ones, even though they may be intrinsically better. Such men should be cautious how they answer the first question "Who made the flies?" For when they have once treated the authority and teachings of the Church with neglect and contempt, and hazarded the power and unity of the Church in pursuit of some private opinion or favorite scheme of their own, they are in danger of being "annoyed and out of all patience" at this want of success, or sympathy, until they are willing to fall into the arms, and embrace all the errors of him, who promises them the enjoyment of what they have so unwisely and so undutifully set their hearts upon.

Now, Mr. Editor, I will make these suggestions relating to this subject:

1. No young man ought to be ordained until he understands that "this church" to which he promises conforming, is the Protestant Episcopal Church, and the bishop whom he promises reverently to obey, is the bishop of that Church in the diocese where he may be canonically resident, and that this Church and bishop have authority over him anterior to and independent of any convictions, preferences, choice or promise of his own, and by the direct appointment of God. It may be supposed that every young man seeking orders, or otherwise proposed for ordination, knows this. But the fact is not so: I have been present at the examination of many young men—young men who called themselves High Churchmen too—who either had no knowledge and no opinions upon this subject, or only such knowledge and opinions as were most likely to mislead.—When it is said, as has recently been done, by a high authority in the Church, that the Romanist very *truly* claims "that America was discovered by a member of the Romish Communion, that the right to the country was derived from a Papal Bull, that the first settlement was made by Romanists, that the first bishop residing in the British Provinces of North America, of which the United States then formed a part, was a Romish Bishop," and infer, as it has been inferred that 'the claim of the Romish Church to jurisdiction abstractedly considered is fully equal to our own, if not even better,' and that the allegiance due to the Church of God and to them that are "over us in the Lord" may as well and perhaps better be paid to a Romish Church and bishops, as to our own in this country,—it seems to me that we have thrown down the most formidable barrier to Romanism that can be presented to humble-minded and conscientious men. The candidate must first "identify" his Church and Bishop, and ascertain and know definitely to whom the obedience and allegiance commanded in the word of God are due; and having done this, he must understand that he can no more perform his duty by substituting in its place some other church, or some other bishop—than he can fulfil the requirement of a fifth commandment, by absconding from his home and domesticating himself in the family of a stranger.

2. Let every one consider the saying of our Lord, "If any man will come after me, let him deny himself and take up his cross and follow me." When any one finds himself inclined to inculcate an opinion or to introduce a usage, not according to the Doctrine, Sacraments and Discipline of Christ "*as this Church hath received the same*," let him remember the duty of self-denial and forbear. There can be no danger in this course, for this Church holds by her own express declarations all things contained in Holy Scripture, and as the ancient Church and most primitive fathers and doctors held and taught them. There can therefore be no plea of apostacy, no pretence of her omitting or prohibiting anything that is necessary to salvation, and no plea that she commands anything that is plainly contrary to God's written word. We may be sure therefore, that when we deny ourselves in order to conform to her teachings, or legalized usages, whether it be the appetites and inclinations of our animal nature, or the convictions and dictates of judgment and conscience even that we have to sacrifice, we are but obeying one of the plainest commandments in God's word, in so doing.

3. Finally, let them consider that "to obey is better than sacrifice, and *to hearken*, than the fat of rams." "Sacrifice" and "the fat of rams" were both good in themselves, nay they were commanded in their proper places and with their proper concomitants. So it may be—(let us admit it for the present, even though it be not true) with the first steps towards Romanism—the opinions and usages which first met with coldness and opposition from the Church and its members, and first gave encouragement to Romish seducers in those who have apostatized from us. Yet, because they were not expressly commanded in the Word of God, nor received and allowed in this Church, they were not lawful for those who began by adopting them and ended in falling from that "state of salvation" to which they once devoutly thanked God that "He had called them through Jesus Christ our Saviour." "To obey" is better, infinitely better, than the opinions or usage for which they encountered the coldness and opposition and incurred the awful sin into which they have fallen. "To hearken" is better, incomparably better, than to be led by our own private judgments, even to things which are good in themselves, but have not been recommended or permitted to us by God Himself, or by those whom He has placed over us and commanded us to obey, and whose "faith" He has commanded us to "follow.". Even if auricular confession and private absolution, if pictures and images in churches, and adoration to them, if trine immersion in Baptism and the sign of the cross made in the oil over the elements about being consecrated for the Lord's Supper, if candles upon the altar, and chanting the Prayers and the Lessons, are in themselves good and even better than the usages which this Church hath received and allowed, yet "to obey" is better than them all, and "to hearken" than all the good that can come from them. Obedience is better than even sacrifice, or the fat of rams.

But first of all we must identify the Church in and for this country, and know whom we are to obey, as in the Lord. No man can serve two masters. We cannot obey Rome and America, Pius IX, and the Protestant Episcopal Church in the United States. Nor has the Lord left us in a position where impossible or uncertain duties devolve upon us. A kingdom divided against itself cannot stand. Nor can any one be a good subject, or a good citizen, who does not know whom he is to support, and why, as his lawful ruler.

Let us therefore, first know to whom our obedience is due, and be careful how we answer the first question—"Who made the flies?"

CONTRIBUTOR.

* The Manichees were a sect that held to two Gods,—one good, and the other evil—the latter of whom created the world and all things in it.

John and Polycarp and Irenæus, who never fell into such mistakes at all. But we are glad to see this Evangelical Alliance—though a sad ignis fatuus, that serves to pacify with an illusory hope, and to keep schism breathing a little longer. Sectarianism has got to be so intolerable to yourselves, that unless you can keep up some such hope your people will be constantly returning to the unity of the church which they have left behind.

But this Evangelical Alliance has given us some precious hints of the spirit in which its advocates have gone about their work. The Rev. Dr. Patten, a Presbyterian Divine of New York, crossed the broad sea to make, at one of its meetings, the following speech:—

"Some seem to be afraid that we are going by this Alliance to blow up the Church of England. If by blowing up the Church of England, they mean that we are going to blow it into a great bubble or empty bladder, why that is already done. But if they mean that we are going to blow it up *sky-high*, why then we confess that we do expect to put that Church a little nearer heaven than it ever was before."

Strike on, Doctor! The Church is the anvil, said a holy father, that hath worn out many a hammer.

For the Churchman.

SUNDAY SCHOOLS have become important instruments of the Church in the comprehensive duty of feeding the lambs of Christ's flock, and of drawing to His fold those that are without.—Objections have been made to them, of a kind, and from quarters, entitled to respect. Many of these, however, are owing to the want of a due consideration, in their construction and practical operation, of their real character, and the only sound principles on which they can be conducted. Properly regarded, they are but a development of that catechetical instruction which devolves on the pastors of the Church as their bounden duty, and their peculiar prerogative. *They*, the pastors, are their proper superintendents, rulers, and chief teachers. Lay-aids, male and female, are properly catechists, to be appointed by the pastor, and having no inherent authority and power, and no official prerogatives except what he devolves upon them. Their religious teaching should be his teaching—such as he has imparted to them, such as he gives to the pupils, and such as they find in books recommended or sanctioned by him. In all things, consequently, they should regard themselves as acting during his pleasure, and with a constant responsibility to him.

Let Sunday Schools be constituted and conducted on these principles, and there need be no fear of the disorderly tendencies, the interference with pastoral prerogative, and the encouragement of unhumbled, self-righteous, and self-conceited tempers, which, under other circumstances, have, it must be owned, sometimes made them minister more to the injury than the benefit of the Gospel, and sources of parochial disquiet and annoyance.

It has been thought that Sunday Schools have operated to an interference with the duty of family religious instruction. If so, it is indeed a serious evil; and they who allow of it should reflect solemnly on the responsibility which it involves. It is probably, however, not much more than may be said of almost every department of religious and charitable exertion. They are all liable to abuses, and particularly to be made the cause of unchristian insensibility to personal obligations, and of an effort to find excuses for evading them, in the benevolence that interests others in associated enterprise for the good of their fellow-men. The abuses are clearly sinful in those who manifest them; but are no valid ground of objection to the good works thus abused.

It is a part of true wisdom and conscientious piety, to look at existing extensive and important operations in religion, which are producing great results, whether for good or ill, *as they are*; and, instead of merely theorizing on their abstract character, and affecting hopeless opposition by mere denunciation founded on a view of what may be inexpedient or wrong in them, endeavor to ascertain whether they do not evince a degree of devotion and effort worthy of all imitation; and whether these might not be directed into a channel free from reasonable objection, and thus be made to exert an influence, and produce effects, altogether unexceptionable, right, and good. Sunday School instruction is in fact one of the most important, extensive, and efficient moral ence of the present day. Hundreds of thousands of the children and youth of our country are, through its instrumentality, learning much, and acquiring principles and sentiments, which cannot but exercise an important influence on their moral character. It must be remembered, however, that because a thing has a religious name, or is done on Sunday, or is called Christian or Protestant, it is not therefore necessarily good, or such as can be approved by those who love our Lord Jesus Christ in sincerity, and desire that all things be done for the furtherance of the Gospel. Indeed, the inculcation of wrong principles is the more dangerous, when done under the name of religion; and religious systems, though not containing much of positive and glaring error, may, on that very account, attach greater danger to omissions and defects concerning points which Divine Wisdom has seen fit to incorporate into the Evangelical system. An unwillingness to conform in all things to the Divine will and appointment more effectually blinds the spiritual discernment, and hardens the heart, of the subject, and renders him more dangerous to others, in proportion as it is connected with great professions of religious conscientiousness, and refined or general piety.

It requires but a slight knowledge of what is called the religious world, to convince one that such remarks suggest cautions very seasonable, and necessary, respecting large numbers who profess and call themselves Christians, and many communities claiming to be Churches. The professions thus made, and the claims thus put forth, render it an especial duty to look to their principles and teachings, lest they be other than those of the Gospel, either by containing matter at variance with it, or by passing by and disregarding any point which it sets forth as a part of truth and duty. That is the only safe and certainly true religion, which exhibits the Gospel in all its genuineness and fulness. The present purpose will be answered by assuming, without entering into the proof, that that religion is furnished in the system of faith and duty set forth by the Protestant Episcopal Church. If so—and those only are addressed who grant it—a departure from it must be unsafe, and render the attainment of the blessings of the Gospel uncertain. This departure may be, either by substituting positive error for its requirements, or by omitting any of these, or by contributing to their being lightly regarded, and held as unimportant, and of but little or questionable utility. And all this must necessarily be more or less the consequence of substituting for the religion of that Church, one qualified, or diluted, or turned out of *its* course, by compromises with Popish or Protestant departures from it.

These considerations are of infinite importance in the matter of education generally, and particularly in that of catechetical and Sunday school instruction. The Church should be the guide; her children should be taught by her; the Gospel, as she presents it, should be held out as the true means whereby men are to come to Christ, that they may be taught, and nurtured, and saved by Him. There is not a sect around us, Popish or Protestant, by which, or in association with which, her teaching can be fairly given. If a union of two systems be sought, the one, that of the Church, to be inculcated by herself, and the other, such as may be formed out of compromises, concessions, and adaptations, resulting from union with others; reason suggests, and experience proves, that *this* will be regarded as the great and essential one containing all that is really necessary; the *other*—the Church's—as sectarian, and mainly valuable on denominational grounds. Thus is the door open for a kind of religion, which, in many of its popular developments, leads either to promiscuous affinity with all sects, deeming those points only essential in which all agree, or to general indifference as to principles and matters of belief, and religious observances, provided there is what one may consider in his own case, and others may admit to be, *a good heart*, and a correct moral deportment. The frequently observed, and certainly very natural, effects of all this—where there are not a heart and character deeply imbued with the Catholic and Evangelical system of the Church, a discriminating preference for it, and a consistent course of duty—are a refuge, for the less daring, into Rome's beguilement of unstable souls by her show and boasts of unity and stability, of repose and peace, of spiritual satisfaction and comfort, of resolution of doubts and difficulties, of obedience, and of sanctity; and for those who delight more in indulgence than in restraint of private judgment, those who love in religion new developments and new paths, those who would have a religion which they can thoroughly investigate and understand, and can best adapt to their fancies, and one rather fresh with novelty than hoary with age, rather of the progress of the present time, than of the settled faith of old;—for these, an expansion of intellectual indulgence, of free inquiry, of specious theory, and of fancied adaptations to greater benefit, and more common enjoyment, which leads to heresies, to infidelity, and to all the vain devices and appliances of philosophy falsely so called.

Such evils, naturally attendant on all systems of religious instruction which aim at the mutual suiting of various denominations, and to which Sunday schools, not of the Church, or formed by compromise of the Church with the sects, are peculiarly exposed, being seriously regarded by the whole body of our Bishops, and by leading clergy and laity of our Church throughout the country, led, in 1826, to the formation of the General Protestant Episcopal Sunday School Union, so constituted as to be always under the supervision of the whole Church, and subject to such rules and principles, and such restraints and checks, as to it may seem wise and proper. Its object is to provide an ample supply, not only of such books as are proper in the immediate instructions and exercises of the Church's schools, but of such also as will meet the demand for reading so generally created in the community by the various appliances of the age for diffusing among all classes ability to read: and these books such as will keep constantly in view that Church which the Gospel reveals—the faith committed to it;—the Bible of which it is placed in charge; the Sacraments which Christ has made the means and pledges of the grace essential to its life, and to the truly Christian character, privileges, and hopes of its members; the worship which God would have therein perpetually kept up; the precepts of religious and moral obedience which it is to dispense; and its ministry of reconciliation, whereby the Saviour offers His blessings to the world, receives men into His covenant, and directs, sustains, and encourages them in so regarding and improving the precious privileges of that covenant, that they may finally attain to its "great recompense of reward."

It is the object of our Union to promote among men the true Evangelical knowledge and piety indicated and embraced in such a view of the Church; in the Scripture account of its proper form and order, of the objects of its institution, and of the divinely appointed mode of accomplishing those objects; in the due guarding of this account against the perversions and misapplications of it by worldly views, and formal reliances, by the enormous corruptions which the papacy brought in, and by the licentious extremes and vagaries of Protestantism; in proofs to inform the understanding; in exhortations and admonitions to warm the affections, to rouse to action, to encourage to perseverance, and to guard against indifference, irresolution, and backsliding; and in edifying exhibitions of practical working, set forth in sober and truthfully constructed fiction, or in actual narrative of what God hath done for the souls of His people.

With such means and facilities of usefulness, Sunday schools, properly formed and conducted, and their well-selected libraries, are instruments of religious operation of which it is hardly possible to realize the extent and degree of influence. They do good by aiding in the fulfilment of a very essential part of the Church's obligation to her members and to the world; by giving a right direction to a department of enterprise producing great and lasting effects on the community; by furnishing the best antidote to the pernicious influence of irreligious education, whether under avowed infidel auspices, or those of indifference, of compromise, and of neutralizing combinations and co-operations; and by providing what is often the only mode of bringing the favorable influences of the Church to bear upon large numbers, especially in densely peopled places, peculiarly exposed to the evils of ignorance, vice and degradation

In the earnest consideration of all good Christian people, to which this subject commends itself, as well for their approval of the principles involved, as for their contributing what in them lies to increasing the extent and efficiency of their operation, God has been pleased to provide for them encouragement in not a few instances in which the Sunday school has been blessed—sometimes in apparently most forbidding cases—to the laying of the foundation of great excellence and efficiency of Christian character, and even prominence of clerical or lay respectability and usefulness. Society, the civil community, the Church, have derived, and are constantly deriving, the most substantial benefit from Sunday schools. They have contributed to the making of God's way known upon earth; and doubtless also to the swelling of the hallelujahs which will laud and magnify that glorious name throughout eternity.

Seeing that these things are so: in recognition of the principles which have now been set forth, as sustained by Holy Scripture; by those "ancient authors" who have handed down to us the primitive Catholic traditions which show what was that Church, or Evangelical system, which the Lord established, to which He entrusted the faith, and in which He was pleased to give men a title to salvation, and to provide for their being nourished unto it, even before the completed Bible was given as the perpetual record of its faith, organization, functions, and prerogatives; and by the standards of our branch of that Church: meekly acknowledging the necessity of God's grace for direction and furtherance in all good doings; cordiallly assenting to the obligation under which every Christian is laid to be a fellow-helper in such doings, according to his station and ability:—*Thus*, let all often take with with them to the throne of the heavenly grace, in faith and earnestness, the Church's words of holy prayer:—

"Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*" B. T. O.

For the Churchman.

Peculiar Features of the Scottish Church.

MR. EDITOR;—The following extract from the PREFACE to the "Harmony of Anglican and Eastern Doctrine," is not exactly applicable to any existing state of things among ourselves, and yet, is not so inapplicable, as that it should be thought out of place, if transferred to the columns of the *Churchman*. Besides, its testimony to the integrity and firmness of a branch of the Catholic Church, to which ours is deeply indebted, is so honorable, truthful, and plain-spoken, that its insertion will, on that account, I should hope, give pleasure to many.

Very respectfully yours, M. P. P.

"The original and native Scottish Church is a stranger to those parties which exist in the South. She has no chain of Puritan and Latitudinarian divines, whose testimonies can be opposed to those of the Orthodox. Her bishops are freely elected by the clergy in each diocese—not nominated by parliamentary leaders. They can meet in Synods, and make canons, without fearing any statute of *Premunire*. They feel themselves the Apostles of a Church which has suffered wrong, not the servants of a government which has done it. They are the successors of martyrs and confessors, not of time-serving and latitudinarian intruders; of prelates, who in former days aimed after a re-union of Churches, not after a comprehension of sects; who amended an imperfect Liturgy, without wishing themselves well rid of their creed. It is true indeed that they preside over a poor and humble flock, not over a powerful and wealthy nation: they are unconnected with the state, and unendowed: but then they are the pastors of a believing minority, not of a multitude of political conformists: they are expected to teach the faith of their Church, not to dissemble it; to convert heretics and schismatics without, not to tolerate or flatter those within: to rebuke vice and error, not to frown upon orthodoxy and zeal. They are free to reform abuses, to restore discipline, to retain and remit sins: they are not obliged to worship popular traditions, nor to submit discipline to parliaments or newspapers, nor to give passive communion to all comers. To say all in few words, their Church has not made herself a partaker in the crying sins of a nation and its rulers, but intercedes for their repentance and forgiveness: and she is known to all men as the open and uncompromising enemy, not as the courteous or dissembling sister of a Presbyterian establishment.

These peculiarities of the Scottish Church are witnessed to alike by friends and enemies; and are of course variously regarded by conflicting parties. They are vehemently denounced by Puritan bishops and clergy in the name of the Southern, no less than by Presbyterian ministers in the name of the Northern Establishment; but they are looked up to with thankfulness and hope by a minority in England, which has suffered severe disappointments.—They are noticed perhaps with a smile or a sigh by some who secede to Rome, as curious relics of an unexplained after growth, or of a retrograde political struggle, parasitical excresences of a paper theology: but they may possibly excite other feelings of interest or expectation in the minds of brethren who have been separated for ages. In the meantime they seem to be attracting towards themselves that controversy which has hitherto been confined to the south of Britain: strenuous efforts are being made to force or persuade the Scottish Church to descend to the level of the English; and it is even thought not impossible, that such efforts may eventually succeed. Already, it is whispered, some individuals of her clergy are beginning to feel the awkwardness of their position, and to look along a broad and easy road to the south, and to contemplate their own past history with more of embarassment than satisfaction. Still it is hard for an individual, harder for a whole community, to cut itself off from the past. It might even perhaps be more safe and more honorable for the Scottish Church to go forward than to go back; to lead deep and kindred convictions, than to submit to the attacks of spiritual enemies, or the persuasions of worldly friends. At any rate till she do openly go back, those peculiarites which have been noticed justify the assertion, that even a single testimony of any one Scottish Bishop or divine of note goes farther to prove the doctrine of the Scottish Church, than a host of English quotations, or even public acts and documents can go, at present, to prove the doctrine of the English. For the Scottish Church has had hitherto one definite and consistent character; in the English, whatever may be taught on paper, two contrary religions are *practically* maintained, with an understanding that they must tolerate each other. And thus in whatever degree it shall appear probable from the following pages, that even the Anglican Church herself may come eventually to harmonize with the Eastern, in the same, and in a still greater degree, will this conclusion have been established of the Scottish Church.—[Pref. p. 12—14.]

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 12, 1850.

Fidelity to Church Principles.

THE eloquent and at the same time satirical description of Fame by Virgil, is fully realized at the present day, and we might easily prove, from facts, that the Mantuan bard was describing proleptically certain occupants of the editorial chair, who "tell of prodigies and cause affrights," nor are other portions of the passage inapplicable.—We are told, however, that in some of the more sequestered and peaceable parts of our Church, such tales, groundless and despicable though they be, have their effect, and make men really believe that the Diocese of New York, and especially the city thereof, are doomed to apostacy and destruction. The fact is ridiculous in itself, and yet too grave for merriment. It is strange that such notions can for a moment find place in the rational and well informed mind, and that the bluster, inventions and misrepresentations of the enemies of Truth and of this Diocese should have the power of discouraging or alarming any true son of the Church. Yet so it is, and we therefore state for the benefit of these timid souls, that the city of New York has long since ceased to wonder at the late secessions, and that the great body of the Clergy (except one or two confounders of "Evangelical knowledge,") continue faithfully to teach the doctrines of the Prayer Book; hold fast the maxim "Evangelical truth and Apostolic order"; and diligently minister to the congregations over which they are set. People in New York, both clerical and lay, have for the most part enough to do in minding and transacting their own business, and let other people attend to theirs. In small towns, occasionally, the individual of busy mind and brisk imagination finds a vacuum, and tries to supply the deficiency by impertinent curiosity, scandal, and gossip. Any one who has read the admirable description of *Little Pedlington* which appeared in an English periodical some years since, can readily account for this; and were honest Fluellen now living, he who discerned so nicely the parallelism between Macedon and Monmouth, could not fail to point out with unerring certainty and unfailing accuracy the LITTLE PEDLINGTON of North America. If any of our readers have a mind to solve this great geographical problem, we leave it to their ingenuity, and shall be glad if they succeed.

There are, however, some grave considerations which may well be adverted to for the sake of tranquilizing those to whom we have alluded. It seems to be imagined that those who have left the Church for the embrace of Rome are but the types of a large class in this city and Diocese, who are only waiting a more convenient season to follow their example. This opinion is industriously fostered by the unscrupulous assertions of crafty and designing Ecclesiastical plotters, who hope to rise into power on the full tide of alarm and defamation. Such arts are despised even among politicians, when the contest is over, and they blush for the depravity and wickedness of those who have employed them; but there is a dogged persistence in ill doing on the part of some characters, which forbids them to feel the emotion of shame for any injustice or any misrepresentation. We shall not bandy words with such; facts abundantly show that the feelings of devotion to the Church and attachment to her doctrines are firm and unwavering in those who are thus wantonly assailed. He, who was of most consideration among the deserters, complained that his sentiments were *not* shared in by his brethren in the ministry. Says our excellent contemporary, the 'Banner of the Cross,'—"In his late visit to this city, he made it a subject of bitter complaint against all his New York brethren, that they stood aloof from him, that they showed no sympathy with him, and that they treated him with coldness and distrust." This simple sentence must put to flight a whole host of insinuations and columnies, for it shows that attachment to the Church of Rome has no place in the great body of the Clergy of this city. Even the modified form in which it was manifested, and the cautious manner in which the convictions were gradually disclosed, if we may believe some versions, found no support or acquiescence from those cognizant of them.

Of course, therefore, when the open avowal was made public, it met with unqualified disapprobation The event has proved that he that was once with us is now against us; and private friendships and early bonds of association are freely sacrificed to the duties we owe to Christ and His Church. Sorrow and indignation may be mingled in the mind; but at any rate let reviling and scurrility be eschewed. Private history may supply a key to the notable examples of the latter that have been elsewhere exhibited. We abhor them as unworthy of the Christian, to say nothing of the gentleman.

There is, however, a point of assault from a different quarter. Those who call themselves *par excellence* Evangelicals pretend, and perhaps more through ignorance than a desire wilfully to deceive, that this defection to Rome is the natural result of an attachment to Church principles. Hence they loudly warn their readers against the doctrines contained in the *Tracts for the Times*, and assert that all those who favored them, whether in England or this country, must tread in the footsteps of those who have departed from the Church of England and submitted to the Papal authority. Now it is well known that the authors of these tracts consisted of two different classes who had combined together for one common object, the defence of the Church against its latitudinarian, sectarian and infidel foes. Some had been carefully trained in the system of the Church, as taught in the Prayer Book; others, while they followed it, had embraced the perversities and sophistries of that of the Pseudo-Evangelical school. The first studied to teach the mind of the Church, the latter to teach their own mind as that of the Church. Soon a divergence was manifested. Some found that their system was not that of the Church in certain particulars; they allowed themselves to suppose that they were right, and the Church was wrong, and a feeling of disloyalty was engendered. The Church took for its guide in matters of doctrine, Scripture as interpreted by antiquity; but they first professed to follow antiquity alone, then they embraced the corruptions and dogmas of a later age, and finally they received the voice of modern Rome as the infallible guidance of the Church Catholic. The same process has been exhibited among ourselves, but it is no argument against the Catholic principles of the Prayer Book. The ablest divines of the English Church, Ridley and Hooker, Andrews and Hammond, Taylor and Bull, have defended these by their labors and their pens, yet have been the sternest opponents of the errors and corruptions of Rome. The Non-Jurors held them with unflinching tenacity, and enforced and developed them in a fearless and reverent spirit, yet they too were confessors for the doctrine, discipline, and worship of the English Church, against the tyrannical innovations of James II., and the Romish corruptions he sought to introduce. Let us look to the Church of Scotland, "persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in [her] body." What a galaxy of names are hers—Gadderar and Rattray, Skinner and Jolly, with others too numerous to mention, who pursued a toilsome and painful path amid trial, suffering, persecution, poverty and scorn for the sake of Chrit's Church, to which they had freely devoted themselves. This persecution and suffering impressed deeply upon their souls the Catholic principles, now alas! scorned and derided by southern intruders into the sacred fold so sedulously guarded and watched by them; but they well knew the wide difference between these doctrines and the modern decrees of an usurping Church, and earnestly warned their people against her subtle devices. Laud himself accused most falsely of Popery and done to death by Puritan hands for his attachment to the Church of England, was one of her most strenuous defenders against Rome, as his conference with Fisher the Jesuit testifies; nor need the Churchman be ashamed to tread in the footsteps of this eminent martyr for the truth and the Church of Christ. He will not fear the reproaches of modern innovators, who by their principles and conduct shew that they are truly the descendants of those who put him to death. The only difference between them and his merciless persecutors is that the latter were the more honest of the two. They declared that the teaching of the Prayer Book was inconsistent with the Bible, and that they would not use it. Their present disciples use the formularies, though disbelieving them in their natural and legitimate sense; and endeavor either to explain them away, or employ them in a *non-natural sense*; and say they are only forms of devotion and not instructors in doctrine. Thus they address God in the most solemn language, and call Him to witness that what they say is true, and invite the people to join in these holy invocations and declarations, and yet use a mere lip service, uncongenial with the dictates of the heart. Can there be a more fearful mockery?

We commend therefore in its degree the honesty of those who leave the communion and ministry of the Church, because in their opinion she teaches either too much or too little of Divine Truth, and censure the folly of those who profess to follow her doctrine and minister her sacraments, as Christ has ordained and as this Church has received the same, and yet both in practice and in teaching deny them. They denounce those who go to Rome, while they ought in all good conscience to go to Geneva. But, no! The Church tolerates them, they say, and they will not go "to their own place." They want forsooth to complete the reformation of the Church, and purge '*popery*' out of the Prayer Book, and they continue in its pale, using these Popish symbols as they call them, while their pulpit-preaching is directly at variance therewith. May the time be hastened when these shall betake themselves to pastures more grateful to their palate, and more agreeable to their inclinations, while the Church pursues her middle way, equally distinct from Rome and from Geneva.

Of the fact that a diversity of opinion is allowed within certain limits we are well aware, and we have no desire to abridge it. Let those who claim the liberty for themselves, of going to any point within these limits, allow the same liberty to others, and good will and peace will prevail. The arguments used will be those of reason and kindness and the unity of the faith will not be broken. Many of these variances depend mainly upon metaphysical speculations and abstruse inquiries not essential to be understood, and upon the peculiar constitution of different minds. They may therefore be discussed in the spirit of harmony and without dogmatism. Where however the doctrine is important and plainly declared by the Church, and is denied or perverted to suit the peculiar bias of the mind or the particular theory adopted; and when violence is intentionally and positively done to the article, the formulary, or the office, all such conduct is utterly inconsistent with the duty of the Christian minister—the integrity of the Christian disciple, and deserves and must receive the sternest condemnation.

The "Southern Churchman" seems perplexed by the apparently different proceedings in the cases of Mr. Shimeall and the late defections, and gives the published letter of the former gentleman as the document on which action was had. We beg leave to state to our contemporary that he is mistaken in his supposition. Mr. Shimeall, on being informed that the first paper was insufficient, *made a renunciation in the very terms of the canon*, readily and courteously, and thus enabled the Standing Committee to proceed to displacement. In consequence of certain difficulties arising in the case of the Rev. Joshua L. Harrison, the Standing Committee, in 1835, acting as a council of advice to the present Diocesan, recommended that "in all cases under the 38th Canon, the declaration of renunciation should be in the prescribed terms of the Canon, and it is indispensable that the record of the declaration should be an exact and literal transcript of the original." (Journal Conv. N. Y., p. 46.) The sub-committee who presented the report on which the resolution was adopted were those eminent lawyers, Thomas L. Ogden and Peter Augustus Jay, Esqs. The distinguished jurists now on the Committee, who have borne some of the highest judicial offices in the gift of the State, need no defence from us. Their high abilities and unspotted reputation are to the Diocese of New York a sufficient guarantee that they will act wisely, deliberately, and efficiently; and their constituents, we know, repose full trust in their discretion and fidelity. We thank the *Gospel Messenger* for putting its readers in possession of the real facts of the case. The Diocese of Western New York, though separated in its ecclesiastical relations, is still one in heart and mind with her suffering sister.

New Publications.

The Second Advent, or What do the Scriptures Teach concerning the Second Coming of Christ, &c. By Alpheus Crosby. Boston: Phillips, Sampson, and Co. 1850. Pp. 173.

This is one of the most remarkable specimens of private interpretation we have seen for a long time. The author, after a very laborious and careful enumeration of all the passages in the New Testament where the coming of Christ is spoken of, arrives at the conclusion that the *Second Coming of Christ, with its associate events, the end of the world, the resurrection of the Dead, and the general judgment*, must already have taken place, and all expectation of these events as still future is forbidden by the Scriptures. He maintains that they were literally fulfilled at the destruction of Jerusalem, as to the time, and also in a spiritual sense above and beyond the literal. That the author shews much ingenuity, and states the difficulties connected with the *double sense* of our Lord's predictions very forcibly, we shall not deny. The difficulties, however, attending his explanation are far greater. Contrary to the voice of antiquity, we must make St. John write the Apocalypse before the year 70; a thing hard to be proved. The Catholic creeds are an impregnable barrier against his hypothesis. For 1800 years has the Church declared her belief in the coming of Christ "to judge both the quick and the dead," and "the resurrection of the body." In her view, then, the event is yet to come, and this single fact outweighs any number of volumes of mere personal opinion or exegetical reasoning on the text of Scripture.

Ireland as I saw It. By Wm. S. Balch. New York: Putnam. 1850. Pp. 432.

This book contains the record of *twelve* days' (or thereabouts) travel in Ireland, and shews great powers of observation on the part of the writer. The miseries and sufferings of the people are vividly described, as well as several charitable institution; but there are many faults in style, and the author's peculiar views on religion and politics are profusely interpolated. We apprehend the great problem of the relief and amelioration of Ireland will not be solved by a perusal of this production, which, we must add, is very neatly published and well printed.

Wayland's Elements of Moral Science, abridged for the use of Schools. Boston: Gould, Kendall, and Lincoln.

Judiciously executed, and well fitted for a text-book on the subject of which it treats. The work has been re-written by the author, and the illustrations especially adapted to the case of the young.

The Church Review, January, 1850. New Haven, Connecticut.

This number contains several articles of value:—I. *On Moehler's Symbolism.*—A very thorough examination of that famous work, and a keen exposure of many of its unfair statements and ingenious sophistries. We deem it so suitable for these times, that we have taken the liberty to mark it for insertion in our columns. II. *Socialism*—judicious and sound with a brief account of St. Simonianism. III. *Lady Alice*—a caustic and able dissection of that curious work of fiction: we doubt, however, whether the game is worth the powder and heavy shot bestowed upon it. There is also some common place about Puseyism, which figures strangely in this periodical. IV. *Charter of the Massachusetts' Bay Company.* This article is of very great value. The author, an accomplished lawyer and sound Churchman, has entered *con amore* into his work, made diligent search among early authorities and records, and shown much acumen and professional knowledge. Grahame and Bancroft are dealt with sharply, and their defects and prejudices exposed. The original design of the Charter of the Company; the fraudful manner in which it was conveyed from England; the usurpations of the Massachusetts' Bay Puritans in violation of law and right; their unscrupulous use of their ill-gotten power; and the measures taken to bring them to their right position, which failed because of the outbreak of the civil war, are fully and clearly narrated. V. *The Position of Congregationalism* is an acute and learned description of the Reports in the case of Dr. Bushnell, and a comprehensive but, we should think, an impartial account of his heterodox tenets. VI. Absolution and Confession.—This article has some good and some very bad features. There is a grand parade with the *Calendar*, the critic acting as his own trumpeter. Bishop Ives comes in for a considerable share of abuse, and, as we think will hereafter be shown, very unjustly. As a specimen of the accuracy of the writer we have the following—"The Reformers knew what they were about. They ordered the *Minister* to stand when he pronounced even this absolution"—that in the daily service. It so happens this direction *to stand* was added in 1662, and was not in the Book of 1552 at all. But enough of this. The number contains the usual quantum of book notices and well-arranged ecclesiastical intelligence. The editorial department is to be enriched by contributions relating to the History of our own branch of the Church, to be furnished by the Rev. Dr. Hawks. The object is to secure the preservation of several valuable papers collected by the Dr., as well as to promote the information of his readers. His aid in this department is purely gratuitous, and we hope the increased value of the Review will be compensated by a greatly enlarged list of subscribers.

Notices of some other periodicals and pamphlets are unavoidedly excluded this week.

Foreign Intelligence.

We continue our extracts from the files brought by the *Cambria*:

The *English Churchman* says, "The French are evidently going to carry out the provisions contained in the President's letter to Colonel Ney. General Baraguay D'Hilliers left Rome for Portici on the 28th ult. He intends to request the Pope to return immediately to the capital, with the distinct intimation that if he is not there before the 1st of January, the French will take upon themselves the government of the city. The Cardinals have made themselves very obnoxious by imposing the tax upon the *grinding of corn*, and the finances are in a wretched state, so that affairs are becoming critical. It is said that the Bolognese have expressed a wish to be united to Austria, and that the English government have requested the French to allow the Romans to choose their own form of government. This request is, in fact, an intimation that the English Government will support France in Italy, if France will support England on the Turkish question."

"Consecration of the Bishops of Norwich, Llandaff and Madras.—Advent Sunday was appointed by the Archbishop of Canterbury for the consecration of the Right Rev. Dr. Samuel Hinds to the Bishopric of Norwich, vacant by the decease of Dr. Stanley; the Right Rev. Dr. Alfred Ollivant to the Bishopric of Llandaff, vacant by the decease of Dr. Coplestone; and the Right Rev. Dr. Thomas Dealtry to the Bishopric of Madras, vacant by the resignation of Dr. George Trevor Spencer. The consecrations took place in the private chapel of Lambeth Palace, and excited considerable interest, so large a number of Bishops never having been consecrated at one time during the present century, with the exception of 1842 and 1847, in the former of which years five colonial bishops and in the latter four were consecrated. Amongst the persons present at yesterday's ceremony were the Archbishop of Canterbury, the Bishops of London, Lincoln, Carlisle, Hereford, and Manchester; Sir John Dodson, the Vicar General; Dr. Shepherd, Dr. Harding, Dr. Twiss; Mr. Felix Knyvett, the archbishop's secretary; Mr. Francis Hart Dyke, Her Majesty's Proctor; Mr. James Barber, the Apparitor; the Rev. Daniel Wilson, M.A., Vicar of Islington; the Rev. R. Eden, M.A., Incumbent of St. Mary's, Lambeth Butts, and many other metropolitan clergymen. The usual prayers of the Church, and those specially appointed for the occasion were offered by the Rev. John Thomas, M.A., and the sermon was preached by the Rev. R. Moore Booltbee, B.D., rector of All Saints, Barnwell, near Oundle, and chaplain to Lord Montague. The Rev. gentleman selected for his text the 10th Chapter of St. Mark's Gospel, verse 43, and dwelt at some length on the dignity of the Christian priesthood, and the privileges and duties of the ministerial office. He contended that Christian ministers whilst they were clothed with humility, should take care never to degenerate into subserviency to worldly policy, and should never surrender one of their religious privileges. At the close of the sermon the Archbishop of Canterbury, and the Right Rev. Prelates appointed to assist him took their seats within the altar rails, and the newly elected Bishops vested in their rochets, were presented to his Grace, by the Bishops of Lincoln and Carlisle, with these words, 'Most Reverend Father in God, we present unto you these godly and well learned persons, to be ordained and consecrated bishops.' The queen's mandates for the consecration were read aloud by Mr. H. Dyke, and the newly elected bishops put on the full episcopal habit. They were then admitted, by imposition of hands, Bishops of the Church of England, and the Holy Communion being administered, the services of the day were brought to a close. The vacancies in the Dioceses of Norwich and Llandaff, as already stated were caused by death,—that of Madras by the resignation of Dr. Spencer, the late Bishop. The Right Reverend prelate was consecrated in 1837, and has since that time labored diligently in the discharge of his episcopal duties. Finding that his health was failing, he returned to England in the early part of the present year, and perceiving that his return to India was problematical, he resigned his see, and Dr. Dealtry was appointed to succeed him. The new Bishop of Madras was for some years Archdeacon of Calcutta, and has since the secession of the Hon. and Rev. Baptist Noel from the Church, been officiating at St. John's Chapel, Bedford row. He is expected to proceed to his new diocese immediately after Christmas.—*Ibid.*

The installation of the Rev. Henry Hart Milman M.A., as Dean of St. Paul's took place on Friday, November 30, at St. Paul's Cathedral.

It is said that Bishop Gobat is lying dangerously ill at Cairo.

The *Tablet* states that the Rev. H. Bittlestone, one of the ministers of Margaret Chapel, (the same gentleman we presume who was so harshly treated by the Bishop of Worcester, for having acted somewhat indiscreetly in regard to confessions a few years since, at Leamington) has joined the Roman Communion, and has been followed by other members of the congregation. On the other hand, seven members of Mr. Baptist Noel's former congregation have followed him, and joined the sect of the Ana-Baptists.—*Ibid.*

The Rev. Henry Melville B.D., has been elected by the Haberdasher's Company of London, to the office called the 'Golden Lectureship,' the income of which is £500 per annum. The lecturer preaches one sermon a week (on Tuesday morning) at St. Margaret's, Lothbury.

Cambridge.—Professor Whewell has founded 2 annual prizes of £15 each to the two best proficients in Moral Philosophy, in the examination in the moral science tripos, to commence in 1851.

Doncaster—Citation Pew in the Parish-Church.—On Friday morning last, a meeting convened by the Churchwardens of Doncaster, was held in the vestry of the parish church, "for the purpose of taking into consideration and to determine whether a citation, which has been issued out of the Ecclesiastical Court of York, at the instance of a parishioner, for appropriating a seat, stall, or pew, situated on the south side of the middle aisle in the body of the parish church of Doncaster aforesaid, lately occupied by Mrs. Harriet Ellison, deceased, shall be opposed by the parishioners or not, and to decide on the means to be adopted in relation thereto." The Rev. Dr. Sharpe, the Vicar, took the chair.

The Vestry Clerk stated that the citation had been obtained at the instance of E. Denison Esq. M.P. It was further stated by the sexton that Mr. Denison already possessed one pew in the church, for which he received rent from a Mr. Williams, baker, who had recently paid to Mr. Denison half-a year's rent for the pew in question. A discussion then followed as to whether the citation should be opposed, and the pew lately occupied by Mr. Ellison be declared free, as in the case of the other pews which had recently fallen into the hands of the Churchwardens; and whether Mr. Denison should be allowed to obtain possession of the pew by citation. It was contended that, as there were already plenty of free pews for the accommodation of the poorer classes, faculty pews, as they fell into the hands of the Churchwardens should be allotted to respectable tradesmen in the parish, many of whom were without seats in the Church. It was proposed that Mr. Denison should be put into possession of the pew, for which a citation had been issued, on condition of his giving up the pew of which he has now possession. This motion, was, however, strongly opposed, and finally the following resolution was agreed to *nem. con*:—"That in pursuance of former resolutions of the parishioners to oppose citations for seats, stalls, or pews, in the body of the parish church at Doncaster, and in consideration also, that the present applicant for a citation has already a pew in the south aisle of the body of the said church, for which he is now receiving an annual rent, the present citation be opposed, and that the Churchwardens be directed, and are hereby authorized and empowered, to oppose the granting such citation, and that they take the necessary steps at the expense of the parish, and order their vestry clerk to instruct their proctor to take the necessary measures for opposing the said citation; and that the Churchwardens do, from time to time, report the progress of the suit, should it proceed, to the parishioners in vestry assembled.' Resolved also, 'that the Churchwardens for the time being, as they are entitled by law, do seat respectable persons in this or any other faculty pew, which may hereafter become vacant, and lapse into possession of the Churchwardens.'—A vote of thanks concluded the business of the meeting.—*Notts Journal.*

Diocese of Oxford—Mark of Respect to a Parish Clerk.—At the funeral of Mr. Gardiner, late parish clerk of St. Paul's in this city, which took place at the burial ground of the Holy Sepulcher on Tnursday last, we understand that, as a token of respect to the many qualities of the deceased, the whole of the clergy belonging both to the district and the mother Church attended, as well as the choir, which was also strengthened by the presence of some undergraduate volunteers. The service was sung in a simple but effective manner, and at its conclusion the Holy Sacrament of the Lord's Supper was celebrated. There was a considerable number of communicants, including many of the most respectable inhabitants of the neighborhood. We understand that the offertory collected on the occasion is to be devoted to some memorial in the Church which he served for so many years with more than common earnestness and fidelity.—*Oxford Herald.*

A correspondent informs us that the music, except for the Psalms, was that given in Merbeck's Prayer Book, noted, and that the choir consisted of about twenty-four men, all habited in surplices, besides a large number of boys. The eastern portion of the chapel, being unencumbered with seats, admitted of the corpse (which was covered with a handsome pall of purple, with a large white cross) being placed upon a bier before the altar; and the effect of the Psalms, as sung by the choir, ranged on either side, and the lights burning on the altar, he describes as most solemn and affecting. The Communion Office was said in monotone throughout.—*Eng. Churchman.*

Ordinations.—At an ordination holden by the Lord Bishop of Peterborough, at the cathedral on Sunday, the 9th inst., the following gentlemen were admitted into orders, namely: four deacons and eight priests.—*Ibid.*

At an ordination held on Sunday, the 11th of November, in the cathedral of Waterford, by the Lord Bishop of Cashel, Waterford, &c., the following persons were admitted to holy orders, namely: two deacons, and three priests.—*Irish Ec. Journrl*

At an ordination held on the 29th of October, in the parish church of Westport, by the Lord, Bishop of Tuam, the following persons were ordained—three deacons and three priests.—*Ibid.*

The Missionary.—It will be seen by the notice under the Diocesan head, that this periodical has been transferred to Mr. William Croswell Doane. It will continue, however, under the Episcopal superintendence as heretofore.

We always open this monthly sheet with much pleasure, and wish our young friend every success in the editorial duties he has assumed. We bespeak for it the patronage of Churchmen in this Diocese. The subscription price is only one dollar per annum.

What is Romanism?—We observe with much pleasure that the excellent series of tracts with this title has been continued. The additional numbers (17 to 22) treat of *Image Worship.*—They are published by the venerable Society for promoting Christian Knowledge.

TO CORRESPONDENTS.

"Laicus," and "An American Episcopalian," are received; also "R. M. A." and "W. H. E."

The Proceedings of the Ecclesiological Society were not received in time for this week, our columns being fully occupied.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The Standing Committee of the Diocese having received, within a few days, communications from the Rev. Dr. Forbes and the Rev. Mr. Preston, which were deemed sufficient to warrant proceedings, according to the usage of the Diocese, under Canon xxxviii. of 1832, an Order has been passed for the record of their declarations respectively, and for their displacement from the Ministry. The Bishop of New Hampshire has been requested to pronounce the sentence.

A Letter Dismissory to the Diocese of Western New York has been granted to the Rev. Thomas Mallaby, who has resigned the Rectorship of Trinity Church, Plattsburgh, and accepted an invitation to St. Michael's, Geneseo.

The Rev. Edward Davis has resigned the Rectorship of St. Paul's, Church, Charlton, Saratoga Co., and taken charge of a newly-organized parish at "Burnt Hills."

A new parish has been organized in South Brooklyn, Atlantic Dock, under the name of St. Paul's Church, and the Rev. Isaac P. Labagh has been invited to become the Rector.

A Certificate of his having produced the required testimonials has been granted by the Standing Committee of the Diocese, under Canon ix of 1844, to the Rev. T. A. Pynsent, of the Diocese of Antigua, W. I., temporarily sojourning in this City.

The Bishop of Tennessee has announced that he has displaced from the Ministry the Rev. Samuel Sherwell, Deacon.

Mr. Robert F. Clute, (not Chute, as erroneously printed last week,) has been admitted a Candidate for Orders in this Diocese.

Massachusetts.—We find the following summary of resources and missionary services, in the report of St. Stephen's Chapel, mentioned in our last, made by the Rev. E. M. P. Wells, Minister:—Receipts for the year, $3031 22: Expended (for various eleemosynary purposes) $3340 53. Regular and appointed services of the Church, 762, at which 209 sermons and lectures have been delivered. Besides which we have officiated for destitute churches at 64 services on Sundays, and held 17 other religious meetings. The Holy Communion has been administered 19 times; 61 have been baptized; 17 confirmed. We have buried 52; married 14 couples, and catechised the children "openly in the Church" 11 times. Besides the regular visitation of the Parish, and visits to the destitute and sick, I have received thousands of visits at St. Stephen's House, which sometimes consumed whole days. At the Chapel services are continued morning and evening, with the sermons and lectures on Sundays, Wednesdays, and Fridays, and on all other festivals and fasts. The school is yet continued, and the beneficial effect on morals and manners is decidedly established. There are many observations and suggestions of high value in this report which we would gladly lay before our readers had we space for them

New Jersey.—The Rev. Samuel L. Southard has been received on letters dismissory from the diocese of New York, and is the Rector elect of the House of Prayer, Newark.

Robert Holden, A.M., a candidate for orders, has been received on letters dismissory from the diocese of New York.

Ordination.—On Sunday, December 23d, (fourth in Advent, and Ember Sunday,) in St. Mary's Church, Burlington, Marcus F. Hyde, A.M., Professor of Ancient Languages in Burlington College, was admitted to the holy order of Deacons. Morning Prayer was read by the Rev. Mr. Frost, the Candidate was presented by the Rev. Mr. Bradin, the Bishop made the Address, and was assisted in the Holy Communion by the Rev. Mr. Germain.

Confirmation.—On Saturday, December 29th, in St. Thomas' Church, Glassborough, the Rev. Dr. Mackie, the Missionary, read prayers, and the Bishop preached, and confirmed two persons.

On Sunday, December 30th, (first after Christmas,) in St. Peter's Church, Berkeley, in Clarksborough, the Bishop read morning prayers, preached, confirmed two persons, and administered the Holy Communion. The Rev. Mr. Harrold (of the Diocese of Delaware) administered adult Baptism, and assisted in the Holy Communion.—*Missionary.*

The Missionary.—The undersigned, in taking charge of the Missionary, by his direction, who, in every sense, is over him "in the Lord," has only to remark, as to the course and character of the paper, that it will always be subject to its former supervision. The paper has been heretofore sustained at personal cost. The change now made renders the continuance of this state of things, of course, impossible. The attention of those, for whose use it is, is respectfully solicited. It will be sent *free*, as heretofore, to the Bishops of the Church, and to the Clergy of the Diocese. An agency, in each of the parishes, is respectfully suggested. For five dollars enclosed, free of postage, six papers will be sent. All communications, of every kind, to be addressed to the undersigned, at Burlington, New Jersey.

William Croswell Doane.

Burlington College. St. Stephen's Day, 1849.

Indiana.—*St. Paul's Church, Richmond, Wayne Co.*, was duly consecrated to the service of Almighty God according to the order of the Protestant Episcopal Church, on Thursday morning, Dec. 20, 1849.

It was our privilege to be present on that interesting occasion, and to witness the second performance of Episcopal duties of the new Bishop of Indiana, the Right Rev. Dr. Upfold. We should judge from the character of the sermon preached by him, and the tone and spirit of his ministrations, as well as from the "suaviter in modo" of his personal and social intercourse with his people, that Indiana was highly favored in her choice of a Diocesan. The Rev. J. B. Britton, Rector of Christ Church, Dayton, Ohio, read the sentence of consecration and the morning prayer, the Rector of the Parish reading the instrument of donation and endowment, and the Bishop preached an interesting sermon from the 2d chapter of the prophet Haggai, 6th, 7th, 8th, and 9th verses. Although the weather was very unfavorable, and the notice not very extensively given, a good congregation was in attendance, and an aged man of 85 came from a distance of some ten miles. The Bishop in his discourse alluded in a happy manner to the unusual patience and perseverance of the Rev. Mr. Fiske, in laboring for twelve years in a most unfavorable position for our Church, until his labors were crowned in this consecration of a large and handsome and substantial edifice, finished and paid for, and furnished with both an organ and a bell. Our brother, too, is more highly favored than many of his more impatient brethren in the ministry, in living in a snug parsonage, and having all the needful comforts of a home, from which he is not exposed to the liability of ejectment.

On this same occasion six persons were confirmed in the Church, to whom the Bishop delivered a happy address, and we understood that two or three more were to be confirmed in private, who could not get to Church.

May the blessing of the Lord be abundantly vouchsafed to our good brother in building up the spiritual temple, for we feel a great interest in him, as having entered at the same time with ourselves into the field of missions in the then unorganized Diocese of Indiana. J. B. B.

P.S. We ought not to omit to mention that, to our taste, the music was exceedingly good on this occasion, a brother of the Rector presiding at the organ.—*Western Episcopalian.*

Michigan.—*Mariner's Church, Detroit.*—The announcement of the consecration by the Right Rev. Bishop McCoskry, of the new Mariners' Church edifice, December 23rd, makes it a fit occasion to give some account of this public building, so ornamental to our city, and of so much promise of future benefit to a very important and, it must be confessed, much-neglected class of people.

It may not be generally known to our readers that the design and the means of its erection are from two benevolent sisters, formerly of this city, now deceased—Miss Charlotte M. Taylor and Mrs. Julia A. Anderson, widow of the late Col. John Anderson, U. S. Engineer. The former, at her death, left a very considerable personal estate to her sister, Mrs. Anderson, on verbal conditions that at her demise it should be left to the noble object to which it has since been given, and which had frequently formed the subject of their joint purposes and conversations. To these pecuniary legacies Mrs. Anderson, in her will, added those valuable lots on the corners of Woodward Avenue, Griswold and Woodbridge streets, formerly the property of Col. Anderson, forming a tract of fifty feet front on Woodward avenue, and exteuding through the entire block to Griswold street. Upon the front half of this tract, in accordance with the directions and bequests of these benevolent women, has been erected (in the startling but true words of a gentleman much interested in the work) "the best Mariners' Church edifice in the world."

To carry out the well-known wishes and intentions of the donors (both having lived and died in the communion of the Protestant Episcopal Church), the executors of Mrs. Anderson's will, Hon. Henry Chipman, and Messrs. Mason and John Palmer, obtained from the Legislature an act incorporating the "Mariners' Church of the City of Detroit." By this act the following gentlemen of this city were appointed Trustees, with ample powers to manage the funds, and to execute the purposes of the bequest—viz.: C. C. Trowbridge, H. P. Baldwin, Henry Chipman, Mason Palmer, Elon Farnsworth, A. D. Fraser, James A. Hicks, James V. Campbell, A. H. Adams. These Trustees under the church organization are *ex officio* Wardens and Vestrymen.

The plans and drawings of the church edifice were made by Mr. C. N. Otis, an accomplished architect of Buffalo, N. Y. The style is that known as the "Perpendicular Gothic," which flourished between the middle of the 15th and 16th centuries, the very last of the many Gothic modified styles. With less of the impressiveness and grandeur of the more pointed and deeper arches and roofs of the Norman and earlier Gothics, it is better adapted to smaller edifices and to the particular locality of the church.

The form of the building is a parallelogram, 49 feet by 94 feet from the extreme points of the buttresses. The exterior presents two stores; the ground story being intended for stores or business places, now occupied by the Post Office and Lewis' Banking Office. The front on Woodward avenue is divided into three divisions by flat buttresses resting on a projecting belt, which separates the church story from the ground story. The gable is crowned by a battlemented parapet, surmounted at the peak by an ornamental cross. In the centre division of the front, a chancel window 15 feet wide by 25 feet high, forms a very striking and imposing feature in the otherwise beautiful *facade* of the church.

The side wall on Woodbridge street is divided into seven bays or divisions by solid buttresses, between which are large Gothic windows. The four angles of the church are surmounted with pinnacles of good proportion and effect, and an octogonal bell turret of larger dimensions, rises from the rear gable, terminating in short spires. The rear end is like the front, excepting that a circular window of 12 feet diameter is substituted for the chancel window in front.

The external appearance of the building is in a high degree beautiful and impressive, in spite of its unfavorable location for architectural display. The whole structure, excepting the pinnacles and bell-tower, is of the gray limestone from Burnel's quarries near Malden.

The entrance to the church is from Woodbridge street, in the rear, by a very broad flight of eighteen steps, which lead into an ample vestibule, from which two doors open into the body of the church. The church room is 43 by 75 feet, but its apparent dimensions are greatly increased by the lofty finish of the *plafond*, leaving the entire space above, to the very roof, uninterrupted except by the massive beams, braces, and spandrils, which divide it into deep, sloping bays, and give grandeur and loftiness. The whole of this massive finish is superbly grained in imitation of oak—the work of Atkinson and Godfrey. The seats along a centre and two wall aisles are in the form of sofas of black walnut, as are the front of the organ gallery and the railings of the chancel, which occupies the recess in front, between the small rooms to be used as a vestry room, robing room, &c. In one of these rooms a marble slab is placed in the wall, with an appropriate inscription to the memory of the benevolent founders of the church.

In the organ gallery, over the vestibule of the church, Mr. House, organ builder, of Buffalo, has placed one of his best instruments for the present use of the church.

The pulpit, desk, and font, of exceedingly neat workmanship (the latter resembling in shape a ship's capstan) stand without the chancel. The beautiful pendant lamps, six in number, with four burners each, the tasty trimmings of the desks, stools, chairs, &c., from the warehouse of Stevens and Zug; the carpeting; the delicate coloring and blocking of the walls; the rich and appropriate devices on the stained glass in the windows; the excellent provisions for heating and ventilation; as well as many other matters of good taste and good judgment, are things we can only mention. They have but to be seen in their general effect to call forth a universal commendation of the intelligent and judicious supervision of the building committee.

It were needless for us, perhaps, to add that the portions of the work that have respectively fallen to the care of the contractor and master builder, Mr. Hugh Moffat; of the painters, Messrs. Atkinson and Godfrey; of the glazier, Mr. C. H. Williams; of the superintendent of masonry, Mr. T. Common—have all been done in a masterly style, highly creditable to their skill and fidelity.

The whole cost of the church edifice and interior fitting up is about $13,000, all of which is paid, leaving the church free of debt, with a present annual revenue from the church building alone, of $900.

To secure, however, for all coming time the noble intention of the donors—*a free church*—as well as for security to the church edifice, the Trustees have erected, on the Griswold street front, two substantial brick stores with dwellings and offices above, which yield a present annual rental of $550—making the present annual revenue from the church property $1450, which, after the payment of a small incumbrance on the brick stores, will be a perpetual and probably increasing fund, sufficient for the support of the Pastor, and for the incidental expenses of the church.

While great credit is due to the Trustees generally for their valuable co-operation in this work of charity, it is but just to say that the building committee, (Messrs. Trowbridge, Baldwin, and Chipman,) have devoted their constant personal direction and supervision to the work, and that much that is tasteful in the noble edifice, is the result of their suggestions and labors.

No benevolent design has been conceived in the West, of more lasting and abundant benefits, and none certainly was ever carried out with truer fidelity to the beneficent intentions of the donors—a fidelity, which while it has erected in the centre of our city a splendid monument of architectural art, has secured for all time, by a discreet employment of means, the ample endowment of a Free Church.

It is understood that the Trustees have given a unanimous call to the Rev. Mr. Hills, formerly Assistant Rector of St. Paul's Church, and that he has accepted and is now in town ready to enter upon his duties as Rector of the Chnrch.—*Detroit Advertiser, Dec.* 22.

CLERICAL CHANGES.

The Rev. Tobias H. Michell, M.D., has received and accepted a call to the Rectorship of St. Peter's Church, Paris, Bourbon Co., Kentucky.

Notices.

CALVARY FREE CHURCH, WILLIAMSBURGH.

Third st. near Grand.

The Rev. Benj. Evans will deliver the third discourse to the young, in the above place of worship, on Sunday evening next, Jan. 12th.

Service to commence at 7 o'clock.

☞ The Rev. John Henry Hobart will preach to the Young in the church of the Epiphany, 139 Stanton St., on Sunday evening, January 13. Service to commence at 7 o'clock.

January 12, 1850.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (14th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, Jan. 12, 1849.

☞ On Sunday evening next, at St. Paul's Church, Dr. Muhlenberg will deliver, by request, a lecture on the subject of a Church Hospital.

Married.

On Thursday, 27th inst, in the Church of the Ascension, N. Y., by the Rev. Dr. Higbee, the Rev. Samuel Cox, Rector of Christ church, Manhasset, L. I., to Caroline M., daughter of the late Horace W. Bulkely, Esq.

On the 1st instant, by the Rev. Ralph Hoyt, rector of the Church of the Good Shepherd, Mr. Benjamin S. Ponnel, to Miss Elizabeth Davis;—both of this city.

On the 2nd instant, by the Rev. Ralph Hoyt, Mr. Baltus M. P. Durando, to Miss Isabella D. Murray of this city.

Died.

On Sunday, the evening of the Epiphany, after a lingering illness, Virginia, only daughter of John H. and Mary Elizabeth Swift, in her tenth year. The sixth beloved little one which her parents have been called to resign into the hands of their merciful Saviour, "in a sure and certain hope, through Him, of a joyful resurrection at the last day." He doth "gather the lambs in His arms and carry them in His bosom."

At Middlebury, Vt., Nov. 26, Mrs. Sarah E. Henshaw, widow of the late Daniel Henshaw, Esq., and mother of the Rt. Rev. Bishop of Rhode Island, in the 80th year of her age.

"'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our stores." [*Keble.*

We cannot suffer the remembrance of this remarkable woman to pass away from *our* midst, who best knew and loved her, without a short though imperfect tribute to her memory. Far indeed is it from the design of the present writer, to seek to eulogize the dead (so revolting always to the feelings of the dear departed;) or to draw aside the veil which conceals the sacredness of domestic sorrow; but rather to gather up and preserve those touching and instructive traits of character, and little memorials of departed worth, so dear to the heart of surviving affection. In truth there was nothing in the character of the subject of this brief notice, to call forth those labored and exaggerated encomiums of the dead, which are too often met with, and which it is to be feared, have often been the occasion of much evil, and which as alike revolting to good taste and correct principle, we should be most anxious to avoid.

Our revered friend, possessed from nature, a mind of a high order, and the deficiencies of early advantages, arising from the period, at which she was educated, were abundantly supplied by a quick observation, and improvement of all the means of knowledge opened before her, and especially in that best of all schools, intelligent and cultivated society. Of the benefits to be derived from this source, she possessed an uncommon share, since her home was always the resort of persons distinguished alike for talent and piety. It was emphatically the home of the clergy. Her husband was one of the earliest founders and most liberal supporters of the Church, where she resided, and his house and his heart were alike open to the claims and wants of its ministers, while his generous, self-sacrificing spirit, found a ready sympathy and support from the sharer of his highest and holiest enjoyments. Mrs. Henshaw was indeed a *lady* in the best sense of that much abused word: a lady of the old school, in thought, feeling and deportment—all those little attentions and courtesies of daily life, which do so much to make up the happiness of those around us, never were neglected or forgotten by her. The sick, the suffering and afflicted, whether of high or low degree, met her kindest sympathy and ready aid. She seemed entirely free from that coldness and selfishness of feeling, which is so often a characteristic of those advanced in life. Indeed one of the most delightful of our remembrances, is that of the freshness and warmth of her affections. She entered with the enthusiasm of early life, into every benevolent project, or plan, which had for its object the well being and happiness of those around her. It was truly delightful and cheering to witness, not many weeks before her departure, the zeal and earnestness with which she entered into preparations for aiding the noble mission at Nashotah, and by her personal labors, not less than by her liberal contributions in its behalf, essentially promoted the object in view. But it was the *Church*—the Church of her earliest and latest affections, which was chiefly in her thoughts and prayers, for whose doctrines, and services and sacraments, she cherished at all times, the most unwavering faith and most devoted attachment; of whose history and progress, she heard with tears of joy and gratitude, and to whose communion above, whenever freed from the body, she looked forward with a hope full of immortality.

How full of mercy were the circumstances which marked at last the time of her departure! How kind the Hand which severed so gently the ties which bound her to earth! The day previous she had enjoyed, to her, the unspeakable privilege of visiting the House of God, and uniting in its blessed services. A new day (the last of her earthly existence,) opened upon her, in health and happiness, surrounded by those she best loved, and furnishing new occasions of pious gratitude to her devout spirit. Almost to the last hour of her mortal existence, she was employed in listening to the prayers and lessons for the day, as read by one she loved, with all her accustomed interest, and when at last she was left for a brief period alone, the same holy subjects of contemplation continued no doubt to occupy her thoughts, since the most beautiful of Christian poets was found at her side*——Her eyes rested for a moment in "perfect charity" and love upon the world she was leaving,—the next, the glories of the celestial city met their astonished gaze: while the sounds of earth yet lingered on her ear, the song of angels, and the harps of the redeemed welcomed her to the blessed society above. What a glorious change! It was translation rather than death. In the words of a most touching tribute, worthy of its distinguished author, as paid to the memory of a parent so venerated and beloved: "an angel kissed the spirit away. She walked with God, and she was not, for God took her."

May we who so long enjoyed the light of her example, and the benefit of her prayers, be prepared, as she was, for the summons of our Lord, so that whether it come in the morning or at midnight, it may find us ready, watching and waiting for the Bridegroom's voice. E.

Middlebury, Vt., Dec. 18th, 1849.

*Keble's Christian Year.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 31th inst.

Annual—Rev J D Carder, 4; J W Fowler, 2; F H Fowler, 2; W Van Hook, 2; Henry E Davis, 2; Miss H Haight, 2; S C Williams, 4; Mrs Sarah Gracie, 2; Mrs S A Remsen, 3; J H Swift, 2 50; Gen E W Laight, 5; Moses Wanzee, 2; W Kemble, 2; C V S Kane, 3; A R Cushman, 2; G C Close, 2; W Betts, 2; Mrs Hogan, 2; Mrs Donnell, 2;—47 50. A friend as a tribute of thanksgiving for the Gospel, by the hands of Rev C H Halsey, 10; total, 57 50.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, Jan. 7, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 31th inst.

Zion ch, Rev Richard Cox, 15. Annual,—Rev J D Carder, 2; Rev J W Diller, 2; Rev J A Merrick, 3; W Van Hook, 1; Miss H Haight, 1; Mrs S Gracie, 1; S Burrell, 1; Rt Rev B T Onderdonk, D D, 2; Mrs Susan A Remsen, 2; John H Swift, 2 50; Mrs Boudinot, 2; Gen E W Laight, 2; A R Cushman, 1; G C Close, 1; W Betts, 1; Mrs Donnelly, 1; Mrs Hogan, 1;—26 50; total amount, 41 50.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.

New York, Jan. 7, 1850. 20 John-st

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 31st ult, viz:

Christ, Dayton, O, for Africa and China, 20; S S Theological Sem'y, Va, for ed, Africa, 10; a parishioner of St Clements, N Y, 2; thro' E Wilcox, Esq, Phila, an individual of St Pauls, Steubenville, O, for ed of a child, China, 25; S S, Christ ch, Boston, Mass, one-half, 1 25; St Johns, Brooklyn, N Y, Epiphany coll, 11 58; S S, St Peter's, N Y, for ed, Africa, 9; St John's ch, Fort Hamilton, N Y, Epiphany coll, 28 38; Miss Susan M C DePeyster, for ed, China, 25; St Georges, Perrymansville, Md, one-half, 5; Ep'y offg, Christ, Poughkeepsie, N Y, 25; S S of same, Christmas offg, one-half, 24 12,—29 12; S S, St Georges, Astoria, N Y, for ed, J W Brown, Africa, 20; fam'y mite box, 7 85; thro' J B Dow, Esq, Boston, Mass, St James, Roxbury, for Mrs Hill, Athens, 25; do ko for ed two children, Africa, 46 11,—71 11; St Pauls, Boston, 125 09; do for buildings at Rockstown, Africa, 10; Grace ch, Boston, 42; ch of the Messiah, do for ed, Africa, 20; H Carey, jr, Chelsea, 5; St Pauls, Newburyport, 5; St Thomas, Taunton, Mass, S S, for ed, child, Africa, 20; do do China, 25,—45; Mrs B H Punchard for ed, of a child, Africa, 20; a lady, 2,—345 20, thro' H Trescott, Esq, Charleston, S C, from Mr W Burrows, 25; Mon Miss Soc, Decr, 6 14; St Michaels, offgs, 19 73; do for Constantinople, 1 66,—52 53, a child in Charleston, Va, for Africa, 1; ch of the Epiphany, N Y, 8 90. Total, 583 06.

J. SMYTH ROGERS, Treas.

NewYork, Jan. 8, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 31th inst., the Treasurer has received the following contributions:

Miss Barry's class, S S, St Matthews, Jersey City, N J, 2 17; "V," 50; St Pauls, S S, Castleton, S I, 26; Christmas offgs, St Pauls, Chillicothe, O, 20 50; S S, 4 50; St Stephens and Upper St Johns, S C, 125; Centurion, Fort Munroe, Va, 15; from a friend to mis'ns, a member of do, 20; St Michaels, Naugatuck, Ct, 8; Hudson, O, Christ, 4; St Johns, Bridgeport, Ct, 60; Trinity, Potsdam, N Y, 42; offgs, Great Choptauk par, Md, 50; St Stephens, Richfield, Ct, 20 12; St Marks, Lewiston Pa, 10; Newport, Ky, St Pauls, 10; Christ ch, Hudson, N Y, 25; ch of St John the Evangelist, Stockport, N Y, 2 75; addl con'n for western misns, from Trinity, Newport, R I, 52; St Lukes, Richfield, N Y, 2; thro' E Wilcox, R A in Pa, St Lukes, Germantown, 78; St Davids ch, Manayunk, 10; a lady of St Marks, Phila, 2 50; St Johns, Huntingdon, 5 12,—95 62; Trinity, Toledo, O, 16 50; H, 3; M & A, Pottstown, 3, from a member of the ch of the Ascension, 2 50; Christ, Bordentown, N J, 10; S S, Christ, Boston, 1 25; Rev J C Huske from his parishes in N C, 8; St Andrews, Milford, Ct, 4; St Georges, Milford, Ct, 10; Grace, Hamden, Ct, 30, Trinity, Moorestown, N J, 17; St James, Poquetanock, Ct, 7; St Johns, Montgomery, Ala, 85; do, from a lady of S C, for western mis'ns, 7; St James, Goshen, N Y, class in S S, 3; Christ, Reading, Ct, 3; par at Lyme, O, for Dixon, Ill, 5; E W L, for western mis'ns, 10; St Lukes, Salisbury, N C, 48 42; ch of the Redemption, Lexington, N C, 8; Christ church, Andover, Mass, 26 05; St Georges, Perrymansville, Md, 5; St Stephens, Beverly, N J, 5; Grace, Sheldon, Vt, one-half, 4 75; Christ, Enosburg, one-half, 1 75; Mishawaka, Ind, 6; a member of St Georges, Beekman st, 2 50; from J B Dow, Treas, Mass, Roxbury, St James, 10 50; Boston, St Pauls, (189 advent coll,) 493; St Johns, adv coll, 2 25; Marshfield, Trinity, 2; Marblehead, St Michaels, 25 70; Bridgewater, Trinity, adv coll, 5; Lowell, St Anne's, adv coll, 70; Cambridge, Christ, adv coll, 64 12; Nantucket, St Pauls, adv coll; 4; Cambridgeport, St Peters, adv coll, 4; Salem, St Peters, special, 75; Newburyport, St Pauls, 5; Vandeusenville, Trinity, 5; Taunton, St Thomas', Chickasaw, 2d quarter, 12 50; lady of Cambridge, 2; Mrs T G Fessenden, 5; a lady, 1 50; Little Falls, Herkimer Co, N Y, Emmanuel ch, adv coll, 10 80,—796 87; total, 1742 37.

THOMAS N. STANFORD, Treas.,

New York, Jan. 4, 1850. 139 Broadway.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 31th inst., the following contributions, viz.:

From St Johns ch, Cold Spring Harbor, Rev D Brown, 4 50; Grace ch, Jamaica, Rev Dr Johnson, 10; Grace ch, South Oyster Bay, Rev J W McIlwaine, 5; St Matthews, Bedford, Rev A H Patridge, 2 38; Grace, Albany, Rev J R Davenport, 5 76; Grace, N Y, Rev Dr Taylor, 260; ch of Ascension, Greenpoint, Rev R J Walker, 2 12; Christ, Po'keepsie, Rev S Buel, 15; Trinity, Plattsburgh, Rev T Mallaby, 8 80; total, 313 56.

C. N. S. ROWLAND,

Treasurer of the Convention, P. E. C. N. Y.,

Jan. 8, 1850. 55 Water street.

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

From M S, 5; by Messrs Stanford & Swords, from Mrs Brown, three Hoods.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.

New York, Jan. 7, 1850.

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From L Y, 1; by Messrs Stanford & Swords, from C, 50; J H R, 5.

LOT JONES, 77 Second Avenue.

New York, Jan 9, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

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Butler's Analogy, 8vo, do, $1 12½c.
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January 12, 1850.

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This Institution during the month of December, 1849, has issued Ninety-two new Policies, viz.:

To Merchants	16	To Manufacturers	9
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Farmers	7	Lawyers	3
Clerks	7	Clergymen	2
Purser U. S. Navy	1	Ladies	2
U. S. Consul	1	Auctioneer	1
Civil Engineer	1	Shipmasters	2
Judges Sup. Court	2	Mariners	3
Brokers	2	Others	12
	52		40
Lives insured			92

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Poetry.

For the Churchman.

The Guardian Angel.

I may not offer up to Thee
The homage that is due
To Him, that formed and fashioned me,
Ere yet thy care I knew.

I may not give the grateful love
That to the Lamb I owe,
Who died that might avail above
Thy watch o'er me below.

Nor adoration may I pay
To Him that is addrest,
Who makes me ready to obey
Thy will, abiding guest!

But oh, there is a light that shines
Most beautiful, serene,
Along the sky when day declines,
The sun no longer seen!

There is an echo soft and sweet
Of music that has ceased,
That hills and vallies low repeat
From West to furthest East!

There is a fragrance when the flames
Of Censer ceased to burn.
Somewhat like this thy guidance claims,
I owe thee such return.

YONAH.

Selected Matter.

The Sin of Schism.

APOLLOS was a Jew of Alexandria; an eloquent man, and mighty in the Scriptures. When the providence of God called away St. Paul from Ephesus, it sent Apollos in his place; not suffering the Church there to be without an able minister. "This man was instructed in the way of the Lord, and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John;" that is, being instructed only in the baptism of repentance, and that men should believe in Jesus; being ignorant probably of many Gospel mysteries, such as the reason and benefits of Christ's death, the spirituality of the Messiah's kingdom, and the call of the Gentiles. As, however, he did not despise instruction, notwithstanding his eloquence and learning, Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly." And, some time after, when he was disposed to pass into Achaia, they wrote to the disciples there to receive him; and he, on his arrival at Corinth, the metropolis of Achaia, was of great service to the believers, for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." In this way he "watered" the Church which Paul had "planted." And so great was his success and his repute among the brethren, that a certain faction sprung up, calling themselves after his name; "one saying I am of Paul, and another, I am of Apollos."

This schism in the Church was highly displeasing to St. Paul and Apollos, yet it did not interrupt the good understanding which had existed between them. Apollos would seem, in consequence of this division, to have left Corinth, the scene of this contention; and it required the Apostle's importunity to prevail on him to return thither, when he should have convenient time; and perhaps after all he never revisited the city. The Apostle Paul too was exceedingly indignant at the schism; for, whilst he acquitted Apollos of any guilty share in it, calling him his "brother" and fellow "laborer together with God;" he wrote severely to the Corinthians, condemning them as carnal, because there were among them envying, and strife, and divisions. "Who is Paul," said he, "and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase: so, then neither is he that planteth anything, neither he that watereth: but God that giveth that increase." 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, Him shall God destroy, for the temple of God is holy, which temple ye are.'

It would be difficult to conceive stronger language in which to condemn the sin of schism. The Apostle tells the Church at Corinth, that they are the spiritual temple of God, built by Him, and consecrate to His own service; and denounces the heavy wrath of God upon those who should defile or destroy this temple by making divisions in the Church, and rending into parts and factions the temple in which one and the same Spirit dwells. And this is not the only instance in which this sin is thus severely reprobated. The same Apostle, writing to the Romans, saith, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received, and avoid them;" and he exhorts the Ephesians to "keep the unity of the Spirit, in the bond of peace. For there is one Body and one Spirit."

The Church, as originally established, was unquestionably one body and only one. There was "one Lord, one Faith, one Baptism;" "all were to speak the same thing" and to be perfectly joined together in the same mind and in the same judgment;" and, under the Old Dispensation, the signal punishment of Korah and his company is evidence enough in proof of the guilt and danger of religious schism. It was reserved for latter days to regard this sin as of little guilt; and, indeed, as very nearly allied to virtue. Yet the grounds on which such a notion rests are very hard for a Christian mind to discern. The Scripture is very strong in its condemnation; the Genius of the Gospel is surely directly opposed to it,—"One Lord, one Faith, one Baptism;" "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" And how abhorrent are all such dissensions to the spirit of that religion whose peculiar characteristics are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and that we should "not be desirous of vain-glory, provoking one another, envying one another."

In the face, however, of such admonitions and denunciations, the sin of schism is by multitudes never contemplated in the light of a sin. And the excuses or apologies which are put forth are chiefly of the following kinds:—either that the party concerned has been bred in schism, and considers himself obliged to continue in his parents' sect; (would the same party listen to the argument, that, because his father was poor, unlearned, or ignoble, he himself was bound to continue in the same condition?)—or it is said by such persons, that they seek a more profitable ministry; and the profit ought to be great indeed to wipe away the guilt of a gross and fundamental violation of Christian principle: or they allege certain matters of discipline, forms, and government, which fall not within their views; so neither are the different sects agreed among themselves on these points, and few members of any particular sect are themselves perfectly and entirely satisfied with all that is done and observed themselves. If the exceptions which they take to our Church are on matters indifferent, this can be no sufficient ground for violating the important duty of Christian unity: if they are not in matters indifferent, our Church does not venture to enforce aught which can be shown to be repugnant to God's word. And the same may be said with respect to our doctrines; our appeal is to the word of God, and although they who separate from us appeal to the same document, yet, in order to justify separation, it should be clearly proved that we have not the authority of Holy Writ on our side;—a proof which we must despair of obtaining, since, with all disposition, they have hitherto failed to produce it. Dissenters agreeing in one matter, separation from us, are blind to the hideous spectacle which their dissensions must present to the God of peace, "who would have all men to be of one mind, that he may dwell amongst them."—*Church Times.—Halifax.*

From the Church Times.

The Micmac Indians.

WITHOUT desiring in the smallest degree to detract from the credit justly due to those who are now stirring the public mind on this subject, I wish to correct an error which has crept into some of the published accounts of the late meetings in Halifax. It was intimated, if not broadly asserted, that nothing had before been attempted by Protestants in Nova Scotia, for the spiritual benefit of the Indians. This is not the fact, as will be seen by the following extract from the "*Colonial Churchman*," published at Lunenburg, N. S. Aug. 11, 1836:

"It will be new to some of our readers to be informed that at this period (1760) the Indians formed part of the spiritual charge of our clergy in this province. Mr. Moreau at Lunenburg reports his having met with great success among them, that he had baptized several of their children, and united some in matrimony—that they "behaved with great decency in religious ceremonies,"—and that he expected they would soon become a part of his regular congregation, almost all understanding the French language. It may not be amiss here, although not strictly pertaining to the parochial history of Lunenburg, to relate an interesting celebration of Indian worship which occurred in St. Paul's Church, Halifax, in July 1767. Mr. Wood, the missionary there, informed the society, that, having studied the Micmac language closely for several years, he now found himself able to read the prayers (which he had previously translated) to the Indians in their own tongue. This he appears to have done for the first time, at the above mentioned date, in the presence of the Hon. Lord W. Campbell, Col. Dalrymple, and most of the officers of the army and navy, and the inhabitants of the town. An anthem was sung by the Indians before and after divine service—and an Indian chief came forward from among the rest, and, kneeling down, prayed the Almighty to bless His Majesty George III.—their lawful King and Governor, and all the Royal family. He prayed also for the Governor, and for the prosperity of the province at large. He then rose up, and Mr. Wood, at his desire, explained the prayer to the whole congregation. At the conclusion of the service, it is stated that they all fervently thanked God, and his instrument the Governor, and Mr. Wood, for the gratifying privilege they had just enjoyed, of hearing the prayers of the Church in their own tongue in which they were born. On the 12th August in the same year, Mr. Wood married Pierre Jacques, an Indian, to Marie Joseph, eldest daughter of old King Thomas, who looks upon himself as hereditary king of the Micmacs, in the presence of Sir Thomas Rich, Baronet, and many other gentlemen. These facts are given, as shewing the connection then subsisting between the Indians and the Church of England, but which unhappily seems now to have entirely ceased, why, or how, it is not easy to tell."

As a Churchman, I have often felt surprise and shame that these beginnings were not duly followed up; and it is indeed puzzling to account for the existing fact, that the Church has now no hold upon the descendants of the men mentioned in this article, for whom a good deal appears to have been done so long ago as the year 1767. If any of those Prayer Books in the Micmac language, translated by Mr. Wood, are still in existence, they would probably have greatly lightened the labors of others.

In Canada the Society for the Propagation of the Gospel, have for three quarters of a century maintained missions among the Indians of various tribes, who have their Churches and their schools, and the Prayer and Bible in their own languages. Such was the case also among the Mohawk and Oneida Indians in the State of New York, before the Revolution, the fruits of which care are still to be seen in their flourishing congregations in connection with the Protestant Episcopal Church of that diocese.

In Nova Scotia, however, the tie between its primary owners and the Church is unhappily severed, and not likely to be re-united. But every Christian mind will rejoice at any real advancement in saving Scriptural religion, which may take place among these poor people.

It will be a blessed work, if the comparatively small "remnant that are left" shall be enabled to read, in their own tongue, that word which is able to make them wise unto salvation, but which is now hidden from their eyes. My own experience leads me to hope well of a rightly corrected effort to impart to them the light of Gospel truth. I have conversed oftentimes with them on the subject—have visited them in sickness—and prayed with them in their wigwams, and I have found a tenderness of heart, and a grateful reception of my services which has surprised and delighted me. Instances of strong devotional habits are met with occasionally among them. Some time ago a friend informed me, that whilst on a journey on a winter's morning, he called in at an Indian dwelling, just at dawning day, and found all the inmates kneeling down, while the aged father of the household was offering up the morning sacrifice of family prayer! Nor did the entrance of a stranger interrupt the exercise, or distract the attention of the worshippers.

(I wish, by the way, Mr. Editor, that we could say as much of some of our refined congregations in our grand Churches, where the opening of a door, or the sound of some one entering rather late, will suddenly cause a general turning about of heads, even during prayer or sermon.) From such examples we may gather hopes, that under the blankets and dirt, there may be hearts already preparing for the good seed, and not indisposed to Christian instruction.

For the success of such efforts it will be very important to aim at a more general abandonment of their wandering mode of life. Some pleasing indications of improvement in this respect may be sometimes seen. A short time since, I was glad to observe at a carding mill in the interior, an old Indian driving up with his horse and cart well-loaded with wool, with which he had travelled about 18 milea; and I was informed that several of his tribe in that direction were making good progress in the arts of husbandry.

Tubular Bridges.

THE *London Quarterly Review* has a very interesting description of the great *Tubular Bridges* recently erected by the Chester and Holyhead Railway Company across the Menai straits, which lead from St. George's Channel into the Irish Sea and divide Carnarvon from the Island of Anglesey. This is undoubtedly the most stupendous work of modern mechanism; and, as its construction has established principles which must prove of the greatest importance to bridge-building in all time to come, a condensed description of it cannot be without value and interest for our readers. The article in the Quarterly is evidently from the pen of Sir Francis Bond Head, whose papers, giving detailed accounts of the practical working of the English Railway system, have been widely read.

In building their road, the Directors of the Chester and Holyhead Company found a serious obstacle in the necessity of crossing the Menai Straits. Their length is about twelve miles—the shores are precipitous, and from 100 to 200 feet high,—and the tide varies every day the height of the imprisoned water from 20 to 25 feet. The Government required that in constructing a bridge across these Straits, the Company should build it fully 100 feet, throughout its whole length, above high water mark, and that neither scaffolding nor centering should be used in its construction, as these would obstruct the navigation of the Straits. Mr. Robert Sephenson, the Engineer of the Company, to whose ingenuity the whole matter was intrusted, devoted himself with unflinching courage to the solution of what seemed, under these hard conditions, almost an impossibility; and, after protracted and painful investigation, he announced to the Company his readiness to build the bridge. The outline of his plan was this:—He proposed to throw across the Straits two long, low, hollow tubes—one for up trains and the other for down trains,—to be made of wrought iron boiler plates, firmly rivetted together, and to rest for support upon three intermediate towers. Each of these tubes, at each end, was to rest upon a solid abutment of masonry, terminating the railway embankment; the intermediate portions were to rest upon three lofty and massive towers,—one being built on each side of the Straits at high water mark, and the third, 210 feet in height, to be erected, as nearly as possible, in the middle of the stream, upon a tiny rock, which, covered with about ten feet of water at high tide, was exposed at low water, and had long been deemed a serious obstruction to navigation. The length of each portion of the two tubes was to be as follows:—

From embankment to first tower	274 feet.
From first tower to central tower	472
From central tower to second tower	472
From second tower to second embankment	274
Total length of each tube	1,492

The design thus involved the construction of a hollow tube four hundred and seventy-two feet in length, resting each end upon a solid basis, without any support in the middle, strong enough to sustain, without the slightest yielding, the weight of an enormous railway train going at undiminished speed! And when *four* tubes of this kind, and *four* 274 feet in length, had been constructed, they were to be laid across the rapid stream, upon the top of the towers destined for their reception, and over one hundred feet above high water mark.

Mr. Stephenson at once instituted a series of experiments, conducted by skilful and experienced men, to determine the best form, the best materials, &c., &c., of the structure he had undertaken to build. He started upon a principle which is clearly illustrated by a familiar example. In breaking by pressure a stick of wood with the bark on, it will be noted that on the upper side the bark is crushed together, while that on the under side is torn apart. In a beam under heavy pressure, also, the upper side is compressed, while the lower is distended. The former, therefore, must resist compression, and the latter must resist extension. As they approach each other, however, these opposite results diminish in degree, until, the middle of the wood, the two forces neutralize each other, and the fibres there, are of course useless. The pressure, therefore, upon the middle of a beam resting on a solid basis at each end, is almost entirely borne by the upper and the lower surfaces,—the former having to resist compression, and the latter distension. To make a beam, therefore, which should, with the least weight of its own, resist the greatest pressure, the material to be used should be accumulated at the top and bottom, where the strain is greatest,—or, in other words, the middle of beam, whether of wood or iron, should be *bored out*.

Now, if Mr. Stephenson had extended across the Straits a *solid* beam of iron capable of sustaining the required weight, it would have been crushed by *its own* weight. He resolved, therefore, to bore out the middle of it, which would only increase the weight without adding to its own strength:—in other terms, he determined to build a hollow beam. After further experiments upon the kind of material best adapted to the uses respectively of the upper and lower sides, it was ascertained that *cast iron* can resist per square inch

Compression of from 35 to 49 tons.
Extension of from 3 to 7 tons.
Wrought iron can resist per square inch
Compression of from 12 to 13 tons.
Extension of from 16 to 18 tons.

Mr. Stephenson finally determined to use wrought iron only in the construction of his bridge, and that the relative strength in the top and bottom should be as 5 to 4. Making further experiments in regard to the *form* of the tube, he found that their relative strength was as follows:—*Circular*, 13; *elliptical*, 15; *rectangular*, 21. He resolved therefore to make the tube rectangular. Further experiments were necessary for the sides of the tube, the best form for rivets, the proper shape and size of the plates, &c., &c. It was decided, furthermore, to make the upper and lower sides of the tube of plates laid a foot or two apart, the included hollow space being subdivided by small vertical plates into rectangular passages or flues, extending along the top and bottom of the tube.

In regard to the weight to be sustained, it was found that a common railway train weighs about a ton per foot—the length of the longest tube was to be 460 feet—so that the weight which it would have to bear would be 460 tons over the whole surface, equivalent to 230 tons at the centre. In order to assure the public of the safety of the bridge, Mr. Stephenson resolved to make it capable of sustaining 4,000 tons over its whole surface, or 2,000 tons in the centre—about *nine* times greater than the amount of strength necessarily required. The maximum lateral pressure of the wind upon the bridge was found to be 277 tons, or 138 at the centre. Mr. Stephenson planned the bridge so as to be able to resist *five* times this pressure.

These preliminary calculations having been made, and approved by the Company, Mr. Stephenson set about the construction of the bridge. The ground was cleared, houses were built for the workman, a Church and school-house were erected and provided with clergyman and teacher, and soon, upon the spot which had been covered with a dense and savage forest, grew up a busy village, which resounded from morning till night with the din of hammers, anvils, and engines of every kind

(*To be continued.*)

Advertisements.

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Aug. 18,–tf

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